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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Fourth Book of Kingdoms, Chapter 11

ΒΑΣΙΛΕΙΩΝ Δ' ΙΑ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Joash is hidden, Athaliah is overthrown, and the Davidic line is restored through Jehoiada's temple coup.

Translation & textual notes

The Greek text of 4 Kingdoms 11 (= 2 Kings 11) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter is a tightly plotted palace-coup narrative, dominated by Hebraizing καί-parataxis and a string of constative aorists carrying the action. It opens with the usurpation of Γοθολία (Athaliah), mother of Ahaziah, who destroys πᾶν τὸ σπέρμα τῆς βασιλείας ('all the royal seed', v. 1); the lone survivor, the infant Ἰωᾶς (Joash), is rescued by Ἰωσαβέε (Jehosheba) and hidden ἐν οἴκῳ κυρίου ('in the house of the LORD') for six years (vv. 2–3). In the seventh year the

priest Ιωδαε (Jehoiada) covenants with the captains of the Carites (τὸν Χορρι) and the runners (τὸν Πασιμ), deploys them by Sabbath-watches around the temple and the king (vv. 4–11), and crowns and anoints the boy, placing on him τὸ νεζερ (the diadem, a transliteration of Hebrew כִּטְלָה) and τὸ μαρτύριον ('the testimony'), with the acclamation ζήτω ὁ βασιλεύς ('Long live the king!', v. 12). Athaliah's cry σύνδεσμος σύνδεσμος ('Conspiracy! Conspiracy!', rendering Hebrew רִשְׁקָה) and her execution at the horses' entrance (vv. 13–16) are followed by the threefold covenant ἀνὰ μέσον κυρίου ... τοῦ βασιλέως ... τοῦ λαοῦ (v. 17), the demolition of the temple of Βααλ and the killing of its priest Ματθαν (Mattan, v. 18), the enthronement of Joash (v. 19), and the closing notice of the land's joy and the city's quiet (ἡ πόλις ἡσύχασεν, v. 20). The chapter preserves several untranslated Hebrew transliterations — σαδηρωθ (the temple courts/ranks), νεζερ (diadem) — characteristic of the kaige-recension stratum of 4 Kingdoms.

Discourse structure of the chapter

A · 11:1–3

Athaliah's purge and the hidden heir

On learning of her son Ahaziah's death, Athaliah destroys the whole royal line of Judah and seizes the throne (v. 1). But Jehosheba, the king's daughter and Ahaziah's sister, steals away the infant Joash with his nurse and conceals him from Athaliah, so that he is not killed (v. 2). For six years he remains hidden in the house of the LORD while Athaliah reigns over the land (v. 3) — the dynastic promise to David surviving by a single hidden child.

B · 11:4–11

Jehoiada's covenant and the temple-guard deployment

In the seventh year the priest Jehoiada summons the captains of the Carites and the runners into the house of the LORD, binds them by covenant and oath, and reveals the king's son (v. 4). He details a Sabbath-watch deployment (vv. 5–8): three companies guard the palace and gates, the off-duty divisions guard the temple around the king, every man with his weapon in hand, killing any who breach the ranks. The captains execute the plan, the priest issues David's spears and shields from the temple, and the runners take their stations from the right to the left of the house, around the king (vv. 9–11).

C · 11:12

The crowning and anointing of Joash

Jehoiada brings out the king's son, sets the diadem (τὸ νεζερ) and the testimony (τὸ μαρτύριον) upon him, makes him king and anoints him; the assembly claps and cries ζήτω ὁ βασιλεύς ('Long live the king!').

D · 11:13–16

Athaliah's discovery, cry of treason, and execution

Hearing the noise of the running people, Athaliah enters the temple and sees the king standing by the pillar amid singers and trumpets and the rejoicing people; she tears her garments and cries σύνδεσμος σύνδεσμος ('Conspiracy!', vv. 13–14). Jehoiada orders the captains to bring her out beyond the ranks and to kill any who follow her, sparing the LORD's house from her blood (v. 15); she is seized and put to death at the horses' entrance of the palace (v. 16).

E · 11:17–20

Covenant renewal, the fall of Baal, and the joy of the land

Jehoiada makes a covenant between the LORD, the king, and the people, that they should be the LORD's people (v. 17). The people demolish the temple of Baal, smash its altars and images, and kill Mattan its priest before the altars, while the priest appoints overseers over the LORD's house (v. 18). The captains, the Carites, the runners, and all the people bring the king down and enthrone him on the royal throne (v. 19); the land rejoices and the city is quiet, Athaliah having been slain by the sword at the palace (v. 20).

1 καὶ Γοθολια ἡ μήτηρ Οχοζιου εἶδεν ὅτι ἀπέθανον οἱ υἱοὶ αὐτῆς καὶ ἀπώλεσεν πᾶν τὸ σπέρμα τῆς βασιλείας

And Athaliah the mother of Ahaziah saw that her sons were dead, and she destroyed all the royal seed.

Narrative opening (main storyline; new actor introduced)

καὶ Γοθολια

The chapter opens with paratactic καί and the queen-mother Athaliah as fronted subject, signalling a sharp dynastic turn after the death of Ahaziah (10:36). Her perception (εἶδεν ὅτι) of her son's death triggers the murderous purge of the Davidic line; ἀπώλεσεν πᾶν τὸ σπέρμα τῆς βασιλείας frames the crisis the rest of the chapter resolves — the near-extinction of the house of David.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Γοθολια

Athaliah

Nominative

subject (fronted)

→ participant prominence

Γοθολια: LXX transliteration of Hebrew גִּתְלִיעַ (Athaliah), daughter of Ahab/Jezebel and mother of Ahaziah of Judah; declined as a first-declension feminine in Rahlfs (gen. Γοθολιας, acc. Γοθολιαν), hence classed as a noun with case; the usurping queen is the antagonist of the whole chapter.

ἡ

the

Nominative

article (with appositional μήτηρ)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

μήτηρ

mother

Nominative

nominative in apposition to Γοθολια

→ participant prominence

μήτηρ: 'mother'; renders μηῆρ; the apposition 'the mother of Ahaziah' supplies the dynastic motive — with her royal son dead, Athaliah moves to secure power by eliminating all rival heirs.

Οχοζιου

of Ahaziah

Genitive

genitive of relationship (with μήτηρ)

→ relational specification

Οχοζιας (gen. Οχοζιου): transliteration of Hebrew אֲחַזְיָהּ (Ahaziah), king of Judah whose death (10:36) precipitates the crisis; declined as a first-declension masculine, hence a noun with genitive case.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (perception triggering action)

→ constative aorist (single completed perception)

ὁράω (aor. εἶδεν): 'see / perceive / realize'; renders ἵδεν; here the 'seeing' is cognitive realization — Athaliah grasps that her son and his line are dead, and the realization becomes the springboard for her purge.

ὅτι

that

complementizer (introducing object clause of εἶδεν)

→ clausal contribution

ὅτι: 'that'; introduces the content of Athaliah's perception; declarative ὅτι-clause functioning as object of εἶδεν.

ἀπέθανον

had died

Aor Act Indic 3 Pl · ἀποθνήσκω

verb of object clause

→ constative aorist (completed death, relative-past to εἶδεν)

ἀποθνήσκω (aor. ἀπέθανον): 'die'; renders ἠνθον; the plural 'her sons were dead' looks back to the slaughter of Ahaziah's relatives (cf. 10:13–14) — Athaliah is bereft of male royal kin and so seizes power herself.

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱοί

sons

Nominative

subject of ἀπέθανον

→ participant prominence

υἱός (pl. υἱοί): 'son'; renders בָּנָי; the 'sons' here are the royal kinsmen of Ahaziah whose deaths leave the throne contested.

αὐτῆς

her

Genitive

genitive of possession (with υἱοί)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with υἱοί).

καὶ

and

narrative conjunction (consequential)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπώλεσεν

she destroyed

Aor Act Indic 3 Sg · ἀπόλλυμι

main verb (Athaliah's purge)

→ constative aorist (decisive act of extermination)

ἀπόλλυμι (aor. ἀπώλεσεν): 'destroy / kill off / annihilate'; renders תָּחַד; the verb of total destruction underscores the genocidal scope of Athaliah's strike against the Davidic dynasty — the gravest threat to the messianic promise of 2 Sam 7 in the entire narrative.

πᾶν

all

Accusative

attributive adjective (with σπέρμα)

→ object specification

πᾶς (neut. πᾶν): 'all / the whole'; the totality term makes the purge comprehensive — and so makes the survival of the one hidden child (v. 2) all the more pointed.

τὸ

the

Accusative

article (with σπέρμα)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

σπέρμα

seed

Accusative

direct object of ἀπώλεσεν

→ object specification

σπέρμα: 'seed / offspring / progeny'; renders נֶזֶד; the dynastic 'seed' is precisely the term of the Davidic covenant (2 Sam 7:12); its near-destruction here sets the theological stakes — the promise hangs by the thread of the one infant heir.

τῆς

the

Genitive

article (with βασιλείας)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλείας

of the kingdom

Genitive

genitive of relationship (with σπέρμα: 'the seed of the kingdom')

→ relational specification

βασιλεία: 'kingdom / royal house / kingship'; renders הַמַּלְכוּת; 'the seed of the kingdom' = the royal line of Judah, the bearers of dynastic legitimacy whom Athaliah aims to extinguish.

2 καὶ ἔλαβεν Ἰωσαβее θυγάτηρ τοῦ βασιλέως Ἰωραμ ἀδελφὴ Οχοζίου τὸν Ἰωας υἱὸν ἀδελφοῦ αὐτῆς καὶ ἔκλεψεν αὐτὸν ἐκ μέσου τῶν υἱῶν τοῦ βασιλέως τῶν θανατουμένων αὐτὸν καὶ τὴν τροφὸν αὐτοῦ ἐν τῷ ταμιείῳ τῶν κλινῶν καὶ ἔκρυψεν αὐτὸν ἀπὸ προσώπου Γοθολίας καὶ οὐκ ἐθανατώθη

But Jehosheba, daughter of King Joram, sister of Ahaziah, took Joash the son of her brother and stole him from among the king's sons who were being put to death — him and his nurse — into the bedchamber; and she hid him from the face of Athaliah, and he was not put to death.

Counter-action to v. 1 (rescue offsetting the purge)

καὶ ἔλαβεν Ἰωσαβее

The same paratactic καὶ introduces the saving counter-move: while v. 1 narrates extermination, v. 2 narrates rescue. The piling of three appositions (θυγάτηρ ... ἀδελφὴ) establishes Jehosheba's royal standing and thus her access; the chain of verbs ἔλαβεν ... ἔκλεψεν ... ἔκρυψεν culminates in the litotes καὶ οὐκ ἐθανατώθη ('and he was not put to death'), the hinge on which the Davidic line — and the chapter — turns.

καὶ

but

narrative conjunction (adversative force in context)

→ discourse linkage or contrast

καὶ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Jehosheba's rescue act)

→ constative aorist (decisive seizure of the child)

λαμβάνω (aor. ἔλαβεν): 'take / seize / carry off'; renders ἵσχυς; the first in the rescue-chain (took ... stole ... hid); Jehosheba's bold action against the queen sets the salvation of the dynasty in motion.

Ἰωσαβее

Jehosheba

subject (indeclinable proper noun)

→ participant identification

Ἰωσαβее: transliteration of Hebrew יְהוֹשָׁבֵעַ (Jehosheba); indeclinable in the LXX (form unchanged though grammatically nominative); per the chronicler (2 Chr 22:11) she is wife of the priest Jehoiada, which explains the hiding-place in the temple.

θυγάτηρ

daughter

Nominative

nominative in apposition to Ἰωσαβее

→ participant prominence

θυγάτηρ: 'daughter'; renders θυγάτηρ; the first appositional title establishing Jehosheba's royal birth and thus her standing to act within the palace.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

of the king

Genitive

genitive of relationship (with θυγάτηρ)

→ relational specification

βασιλεύς: 'king'; renders Ἰϋϋ; here King Joram (Jehoram) of Judah, Jehosheba's father.

Ἰωραμ

Joram

appositive to βασιλέως (indeclinable proper noun)

→ participant identification

Ἰωραμ: transliteration of Hebrew יורם (Jehoram/Joram) of Judah; indeclinable; in apposition to 'the king', identifying Jehosheba's royal father.

ἀδελφή

sister

Nominative

nominative in apposition to Ἰωσαβεε

→ participant prominence

ἀδελφή: 'sister'; renders ἀδελφή; the second appositional title — sister of the dead king Ahaziah and thus aunt of the infant Joash, whom she now rescues.

Οχοζιου

of Ahaziah

Genitive

genitive of relationship (with ἀδελφή)

→ relational specification

Οχοζίας (gen. Οχοζιου): Ahaziah; the kinship note makes Jehosheba aunt to the surviving heir.

τὸν

the

Accusative

article (with the indeclinable name Ἰωας, marking accusative)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰωας

Joash

direct object of ἔλαβεν (indeclinable proper noun; case borne by the article)

→ participant identification

Ἰωας: transliteration of Hebrew יואש (Joash/Jehoash), the infant son of Ahaziah; indeclinable (form unchanged), the accusative role marked by the article τὸν; the sole survivor of the Davidic line and the hero around whom the coup is built.

υἱὸν

son

Accusative

accusative in apposition to Ἰωας

→ object specification

υἱός: 'son'; in apposition to Joash, specifying him as 'the son of her brother' (i.e. Ahaziah's son, Jehosheba's nephew).

ἀδελφοῦ

of brother

Genitive

genitive of relationship (with υἱόν)

→ relational specification

ἀδελφός: 'brother'; renders ἀδελφός; 'the son of her brother' = Jehosheba's nephew, reinforcing the family bond that motivates the rescue.

αὐτῆς

her

Genitive

genitive of possession (with ἀδελφοῦ)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ἀδελφοῦ).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔκλεψεν

stole

Aor Act Indic 3 Sg · κλέπτω

main verb (clandestine removal)

→ constative aorist (single furtive act)

κλέπτω (aor. ἔκλεψεν): 'steal / carry off secretly'; renders ἔκλεψεν; the verb stresses the secrecy and daring of spirited the child away from amid the very victims of the purge.

αὐτόν

him

Accusative

direct object of ἔκλειψεν

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἔκλειψεν.

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (separation).

μέσου

the midst

Genitive

genitive object of ἐκ (ἐκ μέσου: 'from among')

→ relational specification

μέσος (neut. μέσον): 'middle / midst'; ἐκ μέσου renders יְיָמִן ('from among'); the child is extracted from the very group marked for death.

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱῶν

sons

Genitive

genitive (with ἐκ μέσου: 'from among the sons')

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; here the king's sons (the royal heirs) who were being put to death in Athaliah's purge.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

of the king

Genitive

genitive of relationship (with υἱῶν)

→ relational specification

βασιλέως: meaning 'of the king'; it serves as genitive of relationship (with υἱῶν).

τῶν

the (ones)

Genitive

article (substantizing the participle θανατουμένων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

θανατουμένων

being put to death

Pres Pass Part Gen Pl Masc · θανατόω

attributive participle (modifying υἱῶν)

→ progressive present participle (ongoing slaughter)

θανατόω (pres. pass. part.): 'put to death / cause to die'; renders תִּמְיָה; the present passive participle pictures the purge as in progress — the sons 'who were being put to death' — heightening the danger from which Joash is snatched.

αὐτόν

him

Accusative

resumptive accusative (anacoluthon: 'him and his nurse')

→ participant reference

αὐτόν: the resumptive pronoun loosely re-states the object Joash before adding 'and his nurse'; a Hebraizing constructio ad sensum binding child and nurse together as objects of the hiding.

καὶ

and

coordinate conjunction (adding the nurse)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article (with τροφόν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

τροφόν

nurse

Accusative

accusative coordinate object ('and his nurse')

→ object specification

τροφός: 'nurse / one who feeds (a child)'; renders תִּנְיָמ ('wet-nurse'); the nurse is hidden with the infant — a realistic detail ensuring the unweaned child can survive the six years of concealment.

αὐτοῦ

his

Genitive

genitive of possession (with τροφόν)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with τροφόν).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῷ

the

Dative

article (with ταμείῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ταμείῳ

storeroom / chamber

Dative

dative of place (where the child was hidden)

→ sphere or reference

ταμείον: 'inner chamber / store-room / private room'; renders תָּיִת; here the phrase ταμείον τῶν κλινῶν ('chamber of the beds/couches') = a bedchamber or bed-store, an out-of-the-way room of the temple precincts suitable for concealment.

τῶν

of the

Genitive

article (with κλινῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

κλινῶν

beds

Genitive

genitive (defining ταμείον: 'chamber of the beds')

→ relational specification

κλίνη (gen. pl. κλινῶν): 'bed / couch'; renders תִּיטָה; the 'chamber of the beds' is a bedding-store, a concealed room where the infant could be safely hidden.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔκρυψεν

hid

Aor Act Indic 3 Sg · κρύπτω

main verb (concealment, climax of rescue-chain)

→ constative aorist (decisive act of hiding)

κρύπτω (aor. ἔκρυψεν): 'hide / conceal'; renders חָפַץ / חָתַץ; the third and climactic verb of the rescue (took ... stole ... hid); its cognate participle κρυβόμενος recurs in v. 3, marking the six-year concealment.

αὐτόν

him

Accusative

direct object of ἔκρυψεν

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἔκρυψεν.

ἀπὸ

from

preposition + genitive (separation: 'from the face of')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation: 'from the face of').

προσώπου

the face

Genitive

genitive object of ἀπὸ (ἀπὸ προσώπου: Hebraism 'from before')

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου renders מִלְפָּנֶיךָ ('from before / out of the sight of'), a Hebraism for escaping someone's notice and reach; the child is hidden 'from the face of Athaliah.'

Γοθολιας

of Athaliah

Genitive

genitive (with προσώπου: 'the face of Athaliah')

→ relational specification

Γοθολια (gen. Γοθολιας): Athaliah; the genitive form confirms the name is declined, hence a noun with case.

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negative particle (with ἐθανατώθη)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἐθανατώθη

he was put to death

Aor Pass Indic 3 Sg · θανατώω

main verb (litotes: 'he was not put to death')

→ constative aorist passive (the decisive non-event)

θανατώω (aor. pass. ἐθανατώθη): 'be put to death'; the negated passive καὶ οὐκ ἐθανατώθη is a litotes — the single survival that preserves the Davidic line; the same root recurs at the chapter's end (ἐθανάτωσαν, v. 20) where Athaliah herself is the one put to death, a pointed reversal.

3 καὶ ἦν μετ'αὐτῆς ἐν οἴκῳ κυρίου κρυβόμενος ἕξ ἔτη καὶ Γοθολια βασιλεύουσα ἐπὶ τῆς γῆς

And he was with her, hidden in the house of the LORD, six years; and Athaliah was reigning over the land.

Durative summary (the six-year interval; two contrasted states)

καὶ ἦν

The periphrastic imperfects ἦν ... κρυβόμενος and the participle βασιλεύουσα shift from event-chain to durative background, summarizing the six-year stalemate: the rightful heir hidden in the temple, the usurper reigning over the land. The juxtaposition of the two clauses (the boy κρυβόμενος / Γοθολια βασιλεύουσα) sets the dramatic tension the coup of vv. 4ff. will resolve.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

main verb (with κρυβόμενος, periphrastic durative)

→ durative imperfect (continuing state over six years)

εἰμί (impf. ἦν): 'be'; with the participle κρυβόμενος it forms a periphrastic imperfect expressing the prolonged condition of hiddenness — 'he kept being hidden' throughout the six years.

μετ'

with

preposition + genitive (accompaniment; elided before vowel)

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment; elided before vowel).

αὐτῆς

her

Genitive

genitive object of μετά (with Jehosheba)

→ relational specification

αὐτῆς: 'her'; refers to Jehosheba — the child remains under her protection during the concealment (and, per 2 Chr 22:11, under the priest Jehoiada's roof).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

οἶκῳ

the house

Dative

dative of place (ἐν οἴκῳ κυρίου: 'in the house of the LORD')

→ sphere or reference

οἶκος: 'house / temple'; οἶκος κυρίου renders יְהוָה בֵּית, the Jerusalem temple; the temple as place of refuge is theologically charged — the LORD's house shelters the LORD's anointed line from the usurper.

κυρίου

of the LORD

Genitive

genitive of possession (with οἶκῳ)

→ relational specification

κύριος (gen. κυρίου): the LXX surrogate for the Tetragrammaton יהוה; here in the recurrent phrase οἶκος κυρίου ('the house of the LORD'); the temple is the LORD's, and within it the Davidic heir is preserved.

κρυβόμενος

being hidden

Pres Pass Part Nom Sg Masc · κρύπτω

predicate participle (with ἦν, periphrastic)

→ durative present participle (sustained concealment)

κρύπτω (pres. pass. part. κρυβόμενος): 'be hidden'; the cognate of ἔκρυπεν (v. 2); the present participle stresses the ongoing state — the heir remained continuously concealed throughout the usurpation.

ἕξ

six

Accusative

numeral (with ἔτη; accusative of duration)

→ object specification

ἕξ: 'six' (indeclinable numeral, classed as noun); the six years of concealment correspond to the six years of Athaliah's reign — the heir comes out in the seventh year (v. 4).

ἔτη

years

Accusative

accusative of duration of time

→ object specification

ἔτος (pl. ἔτη): 'year'; renders שָׁנָה; the accusative of extent measures the duration of the concealment.

καὶ

and

coordinate conjunction (contrastive juxtaposition)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Γοθολια

Athaliah

Nominative

subject (of the contrasting clause)

→ participant prominence

Γοθολια: Athaliah; set in pointed contrast with the hidden child — she reigns openly while the rightful king is concealed.

βασιλεύουσα

reigning

Pres Act Part Nom Sg Fem · βασιλεύω

predicate participle (durative, with implied ἦν)

→ durative present participle (ongoing usurped reign)

βασιλεύω (pres. act. part. fem. βασιλεύουσα): 'be king / reign'; the feminine participle (the only woman to rule Judah) marks Athaliah's usurped six-year reign; its durative force matches κρυβόμενος, framing the two simultaneous states.

ἐπὶ

over

preposition + genitive (rule 'over')

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + genitive (rule 'over').

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive object of ἐπὶ (domain of rule: 'over the land')

→ relational specification

γῆ: 'land / earth / country'; renders Ἰούδα; 'over the land' = over Judah; ἐπὶ τῆς γῆς defines the extent of Athaliah's usurped dominion.

- 4 καὶ ἐν τῷ ἔτει τῷ ἑβδόμῳ ἀπέστειλεν Ἰωδαε ὁ ἱερεὺς καὶ ἔλαβεν τοὺς ἑκατοντάρχους τὸν Χορρι καὶ τὸν Ρασιμ καὶ ἀπήγαγεν αὐτοὺς πρὸς αὐτὸν εἰς οἶκον κυρίου καὶ διέθετο αὐτοῖς διαθήκην κυρίου καὶ ὥρκισεν αὐτοὺς ἐνώπιον κυρίου καὶ ἔδειξεν αὐτοῖς Ἰωδαε τὸν υἱὸν τοῦ βασιλέως

And in the seventh year Jehoiada the priest sent and took the centurions of the Carites and of the runners, and brought them to him into the house of the LORD, and made a covenant of the LORD with them, and put them under oath before the LORD, and showed them the son of the king.

Temporal hinge: the coup begins (turn from background to action) καὶ ἐν τῷ ἔτει τῷ ἑβδόμῳ

The fronted temporal phrase ἐν τῷ ἔτει τῷ ἑβδόμῳ marks the decisive turn from the six-year stalemate (v. 3) to action: 'in the seventh year!' The priest Jehoiada now takes initiative through a rapid aorist-chain (ἀπέστειλεν ... ἔλαβεν ... ἀπήγαγεν ... διέθετο ... ὥρκισεν ... ἔδειξεν), binding the military captains by covenant and oath before unveiling the hidden heir — the legal-cultic groundwork of the coup.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

τῷ

the

Dative

article (with ἔτει)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔτει

year

Dative

dative of time (when: 'in the year')

→ sphere or reference

ἔτος (dat. ἔτει): 'year'; the seventh year ends Athaliah's six-year reign and inaugurates the restoration of the Davidic line.

τῷ

the

Dative

article (with the attributive ordinal ἑβδόμῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἑβδόμῳ

seventh

Dative

attributive ordinal adjective (with ἔτει)

→ sphere or reference

ἑβδομος: 'seventh'; the ordinal of decisive turn; 'the seventh year' breaks the six-year captivity of the dynasty (vv. 3–4).

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (first of the coup-initiating chain)

→ constative aorist (decisive initiative)

ἀποστέλλω (aor. ἀπέστειλεν): 'send / dispatch'; renders ΠΖΨ; Jehoiada 'sends' (summons) the military commanders — the opening move of the carefully staged restoration.

Ιωδαε

Jehoiada

subject (indeclinable proper noun)

→ participant identification

Ιωδαε: transliteration of Hebrew יְהוֹיָדָה; (Jehoiada); indeclinable; the high priest who orchestrates the coup, the human protagonist of vv. 4–18 and architect of the dynastic and cultic restoration.

ὁ

the

Nominative

article (with appositional ἱερεὺς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἱερεὺς

priest

Nominative

nominative in apposition to Ιωδαε

→ participant prominence

ἱερεὺς: 'priest'; renders יֹהֵדִי; the title marks Jehoiada's cultic authority, which legitimizes the coup as a sacral act of dynastic and covenantal restoration.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (took into his confidence)

→ constative aorist

λαμβάνω (aor. ἔλαβεν): 'take / take to oneself / enlist'; here Jehoiada 'takes' (brings over to his side) the captains of the guard, securing the military force needed for the coup.

τούς

the

Accusative

article (with ἑκατοντάρχους)

→ noun-phrase marking

τούς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἑκατοντάρχους

centurions

Accusative

direct object of ἔλαβεν

→ object specification

ἑκατόνταρχος: 'centurion / commander of a hundred'; renders שָׂרֵי־מֵאוֹת ('captains of hundreds'); the officers of the royal guard whose loyalty Jehoiada secures; the term recurs throughout the chapter (vv. 9, 10, 15, 19).

τὸν

the

Accusative

article (with the indeclinable Χορρι)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Χορρι

the Carites

appositive (indeclinable; the guard-corps over which the centurions command)

→ participant identification

Χορρι: transliteration of Hebrew כָּרִי (the Carites/Carians), a corps of royal bodyguards (cf. כֶּרֶתִי, Cherethites); indeclinable, the case marked by the article τόν; here one of the two guard-units whose captains Jehoiada enlists.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article (with the indeclinable Ρασιμ)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ρασιμ

the runners

appositive (indeclinable; the second guard-corps)

→ participant identification

Ρασιμ: transliteration of Hebrew הַרְצִיִּם ('the runners / couriers'), the royal escort-guard; indeclinable, case borne by the article τόν; rendered into Greek elsewhere in the chapter by the participle οἱ παρατρέχοντες (vv. 6, 11, 19).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπήγαγεν

brought

Aor Act Indic 3 Sg · ἀπάγω

main verb (conducting the captains to the temple)

→ constative aorist

ἀπάγω (aor. ἀπήγαγεν): 'lead away / bring / conduct'; renders הֵצִי; Jehoiada conducts the captains to himself in the temple, the secure venue for the conspiracy.

αὐτούς

them

Accusative

direct object of ἀπήγαγεν

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀπήγαγεν.

πρός

to

preposition + accusative (direction)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).

αὐτόν

him

Accusative

accusative object of πρὸς (reflexive: to himself, Jehoiada)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (reflexive: to himself, Jehoiada).

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction).

οἶκον

house

Accusative

accusative object of εἰς (εἰς οἶκον κυρίου)

→ object specification

οἶκος: 'house / temple'; εἰς οἶκον κυρίου ('into the house of the LORD'); the temple is both the place of refuge for the heir and the secure stage for the covenant with the captains.

κυρίου

of the LORD

Genitive

genitive of possession (with οἶκον)

→ relational specification

κύριος (gen. κυρίου): surrogate for the Tetragrammaton; 'the house of the LORD' is the recurrent setting of the chapter's restoration.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

διέθετο

made

Aor Mid Indic 3 Sg· διατίθημι

main verb (covenant-making)

→ constative aorist middle (formal covenant act)

διατίθημι (aor. mid. διέθετο): 'arrange / make (a covenant)'; the idiom διατίθεμαι διαθήκην renders כָּרַת בְּרִית ('cut a covenant'); the middle voice marks the personal, formal commitment Jehoiada enacts with the captains; the same verb recurs in v. 17 for the great covenant LORD-king-people.

αὐτοῖς

with them

Dative

dative of association (covenant-partners)

→ participant reference or interest

αὐτοῖς: meaning 'with them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of association (covenant-partners).

διαθήκην

a covenant

Accusative

direct object of διέθετο (cognate object)

→ object specification

διαθήκη: 'covenant / compact / disposition'; renders כְּרִית; the standard LXX covenant-term; here the binding pact between priest and military commanders that legitimizes and secures the coup.

κυρίου

of the LORD

Genitive

genitive (qualifying διαθήκην: 'a covenant of the LORD')

→ relational specification

κύριος (gen. κυρίου): surrogate for the Tetragrammaton; 'a covenant of the LORD' frames the conspiracy as a sacred undertaking sworn under divine sanction, not a mere political plot.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὥρκισεν

put under oath

Aor Act Indic 3 Sg · ὥρκίζω

main verb (administering the oath)

→ constative aorist

ὥρκίζω (aor. ὥρκισεν): 'put under oath / adjure / make swear'; renders עֲשֵׂה שְׁפָחָה; the oath sworn ἐνώπιον κυρίου ('before the LORD') binds the captains to secrecy and loyalty, reinforcing the covenant.

αὐτούς

them

Accusative

direct object of ὥρκισεν

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ὥρκισεν.

ἐνώπιον

before

preposition + genitive (presence: 'in the presence of')

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism rendering יְהוָה; the oath taken 'before the LORD' invokes divine witness and sanction.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος (gen. κυρίου): surrogate for the Tetragrammaton; the oath sworn in the LORD's presence makes him guarantor of the captains' fidelity.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔδειξεν

showed

Aor Act Indic 3 Sg · δείκνυμι

main verb (unveiling of the heir)

→ constative aorist (climactic revelation)

δείκνυμι (aor. ἔδειξεν): 'show / point out / reveal'; renders הִגִּיד; the climax of v. 4 — only after binding the captains by covenant and oath does Jehoiada reveal the hidden king's son, the legitimate Davidic heir.

αὐτοῖς

to them

Dative

dative indirect object of ἔδειξεν

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of ἔδειξεν.

Ἰωδαε

Jehoiada

subject (indeclinable; resumptive naming of the agent)

→ participant identification

Ἰωδαε: Jehoiada; the name is restated as subject of ἔδειξεν, a Hebraizing redundancy emphasizing the priest as the agent of the climactic unveiling.

τὸν

the

Accusative

article (with υἱόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱόν

son

Accusative

direct object of ἔδειξεν

→ object specification

υἱός: 'son'; 'the king's son' = the hidden heir Joash, now revealed to the captains as the legitimate object of their loyalty.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

of the king

Genitive

genitive of relationship (with υἱόν)

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; 'the son of the king' designates Joash's royal legitimacy — the heir of the murdered Ahaziah and of the Davidic line.

5 καὶ ἐνετείλατο αὐτοῖς λέγων οὗτος ὁ λόγος ὃν ποιήσετε τὸ τρίτον ἐξ ὑμῶν εἰσελθέτω τὸ σάββατον καὶ φυλάξετε φυλακὴν οἴκου τοῦ βασιλέως ἐν τῷ πυλῶνι

And he commanded them, saying, 'This is the thing that you shall do: a third of you who come in on the Sabbath shall keep the watch of the king's house at the gateway,'

Direct discourse: Jehoiada's deployment orders (embedded command)

καὶ ἐνετείλατο αὐτοῖς λέγων

The speech-frame ἐνετείλατο αὐτοῖς λέγων introduces Jehoiada's tactical instructions (vv. 5–8). The opening οὗτος ὁ λόγος ὃν ποιήσετε ('this is the thing you shall do') is a command-formula; the verse begins the threefold division of the guard (τὸ τρίτον ... τὸ τρίτον ... τὸ τρίτον) keyed to the Sabbath change of watch, the cover under which the coup is staged.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐνετείλατο

he commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (speech-introducing)

→ constative aorist (authoritative command)

ἐντέλλομαι (aor. mid. ἐνετείλατο): 'command / give orders / charge'; renders הִצַּו; the deponent middle is the standard LXX verb for authoritative instruction; here Jehoiada issues the operational orders for the coup (recurs at v. 9 of the captains' obedience and v. 15 of his second command).

αὐτοῖς

them

Dative

dative indirect object (the captains addressed)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (the captains addressed).

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of speech (Hebraizing λέγων introducing direct discourse)

→ circumstantial present participle (manner of commanding)

λέγω (pres. act. part. λέγων): 'saying'; the redundant participle λέγων after a verb of commanding renders the Hebrew רָאִי, the standard LXX marker introducing direct speech.

οὗτος

this

Nominative

demonstrative pronoun (subject of nominal clause)

→ participant reference

οὗτος: 'this'; the cataphoric demonstrative points forward to the instructions that follow; οὗτος ὁ λόγος ὃν ποιήσετε renders הַדְּבָר אֲשֶׁר תַּעֲשׂוּן, a command-introducing formula.

ὁ

the

Nominative

article (with λόγος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

λόγος

thing / word

Nominative

predicate nominative ('this is the word/matter')

→ participant prominence

λόγος: 'word / thing / matter'; renders הַדְּבָר, which spans both 'word' and 'matter/thing'; here 'the thing you shall do' = the plan of action Jehoiada lays out.

ὃν

which

Accusative

relative pronoun (object of ποιήσετε)

→ participant reference

ὃς (acc. ὃν): relative pronoun 'which'; introduces the relative clause defining 'the matter you shall do.'

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

verb of relative clause

→ imperativ future (binding instruction)

ποιέω (fut. ποιήσετε): 'do / make / perform'; renders תַּעֲשֶׂה; the future has imperativ force ('you shall do'), framing the deployment that follows as a binding order.

τὸ

the

Nominative

article (with τρίτον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

τρίτον

third (part)

Nominative

subject (substantized ordinal: 'the third part')

→ participant prominence

τρίτος (neut. τρίτον): 'third'; substantized τὸ τρίτον = 'a third (detachment)'; renders תְּחִלָּה; the first of three companies into which the guard is divided (vv. 5–6) for the operation.

ἐξ

of

preposition + genitive (partitive: 'of you')

→ spatial or relational framing

ἐξ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive: 'of you').

ὕμῶν

you

Genitive

partitive genitive (with τὸ τρίτον)

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive (with τὸ τρίτον).

εἰσελθέτω

let (it) come in

Aor Act Impv 3 Sg · εἰσέρχομαι

main verb (third-person imperative)

→ aorist imperative (assigned action of the first detachment)

εἰσέρχομαι (aor. impv. εἰσελθέτω): 'enter / come in / come on duty'; renders נָכַד; the Sabbath-changing watch is in view — 'the third that comes in (on duty) on the Sabbath' takes up the palace-guard station.

τὸ

the

Accusative

article (with σάββατον; accusative of time)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

σάββατον

Sabbath

Accusative

accusative of time (when the watch changes: 'on the Sabbath')

→ object specification

σάββατον: 'Sabbath'; transliteration/loan of Hebrew שַׁבָּת; the weekly change of the temple guard on the Sabbath provides the routine cover under which Jehoiada masses his forces without arousing suspicion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

φυλάξετε

you shall keep

Fut Act Indic 2 Pl · φυλάσσω

main verb (imperativ future: guard duty)

→ imperativ future (assigned watch)

φυλάσσω (fut. φυλάξετε): 'guard / keep watch'; renders נָחַשׁ; with its cognate object φυλακὴν it forms the idiom 'keep the watch' (φυλάσσειν φυλακὴν = נָחַשׁ תְּחִלָּה); recurs in vv. 6, 7.

φυλακὴν

watch / guard

Accusative

cognate accusative (with φυλάξετε)

→ object specification

φυλακὴ: 'watch / guard / guard-post'; renders תְּחִלָּה; the cognate object of φυλάσσω, 'keep the watch (of the king's house).'

οἴκου

of the house

Genitive

objective genitive (with φυλακὴν: 'watch of the house')

→ relational specification

οἶκος (gen. οἴκου): 'house / palace'; here the king's palace (οἴκου τοῦ βασιλέως), the object of the first detachment's guard duty.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

of the king

Genitive

genitive of possession (with οἴκου)

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; 'the house of the king' = the royal palace, which the first company secures.

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (locative).

τῶ

the

Dative

article (with πυλῶνι)

→ noun-phrase marking

τῶ: Greek article marking definiteness and the role of the accompanying noun phrase.

πυλῶνι

gateway

Dative

dative of place (station of the first detachment)

→ sphere or reference

πυλών: 'gateway / large gate / portal'; renders יָדַע / רָאָה; the augmentative of πύλη, denoting the main gate-structure of the palace where the first company stands guard.

6 καὶ τὸ τρίτον ἐν τῇ πύλῃ τῶν ὁδῶν καὶ τὸ τρίτον τῆς πύλης ὀπίσω τῶν παρατρεχόντων καὶ φυλάξετε τὴν φυλακὴν τοῦ οἴκου

and a third at the gate of the roads, and a third at the gate behind the runners; and you shall keep the watch of the house.

Continuation of the deployment orders (parallel detachments) καὶ τὸ τρίτον

The verse completes the three-part division begun in v. 5, assigning the second and third companies to the gate 'of the roads' and the gate 'behind the runners'; the closing φυλάξετε τὴν φυλακὴν τοῦ οἴκου ('keep the watch of the house') summarizes the collective charge — the temple is to be sealed and secured before the heir is unveiled.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ
the

Nominative

article (with τρίτον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

τρίτον
third (part)

Nominative

subject (second detachment, with verb gapped)

→ participant prominence

τρίτος (neut. τρίτον): the second of the three companies; the verb of stationing is gapped, understood from v. 5 ('a third [shall be] at the gate of the roads').

ἐν
at

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (locative).

τῇ
the

Dative

article (with πύλη)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

πύλη
gate

Dative

dative of place (station of second detachment)

→ sphere or reference

πύλη: 'gate'; renders גַּעַשׁ; the precise location 'the gate of the roads' (πύλη τῶν ὁδῶν) is obscure — perhaps the gate Sur (cf. MT גַּעַשׁ גַּד), a postern toward the highways.

τῶν
of the

Genitive

article (with ὁδῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ὁδῶν
roads

Genitive

genitive (defining πύλη: 'gate of the roads')

→ relational specification

ὁδός (gen. pl. ὁδῶν): 'road / way'; renders גַּעַשׁ; 'the gate of the roads' names one of the temple/palace gates; the Greek reads the Hebrew גַּד ('Sur') as a form related to the highways.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ
the

Nominative

article (with τρίτον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

τρίτον
third (part)

Nominative

subject (third detachment)

→ participant prominence

τρίτος (neut. τρίτον): the third company, posted at the gate behind the runners; completes the threefold cordon.

τῆς
of the

Genitive

article (with πύλης)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

πύλης

gate

Genitive

genitive of place (station: 'at the gate')

→ relational specification

πύλη (gen. πύλης): 'gate'; the genitive marks the third company's post 'of/at the gate behind the runners.'

ὀπίσω

behind

preposition/adverb + genitive (position: 'behind')

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders ἡὲ; locates the third detachment 'behind the runners' (the escort-guard), i.e. at the rear-guard position.

τῶν

the

Genitive

article (substantizing the participle παρατρεχόντων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

παρατρεχόντων

runners

Pres Act Part Gen Pl Masc · παρατρέχω

substantized participle (the guard-corps; object of ὀπίσω)

→ imperfective participle (those who run alongside)

παρατρέχω (pres. act. part. οἱ παρατρέχοντες): 'run alongside / escort'; the substantized participle 'the runners / escort-guard' is the Greek equivalent of the transliterated Ρασιμ (v. 4, Hebrew רַסִּימִי); recurs in vv. 11, 19.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

φυλάξετε

you shall keep

Fut Act Indic 2 Pl · φυλάσσω

main verb (imperative future: collective charge)

→ imperative future (summary command)

φυλάσσω (fut. φυλάξετε): 'guard / keep watch'; the summary order binding all three companies — 'keep the watch of the house' (the temple), sealing the precinct.

τὴν

the

Accusative

article (with φυλακὴν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλακὴν

watch

Accusative

cognate accusative (with φυλάξετε)

→ object specification

φυλακή: 'watch / guard-duty'; cognate object 'keep the watch of the house'; the threefold deployment converges on guarding the temple.

τοῦ

of the

Genitive

article (with οἴκου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

οἴκου

house

Genitive

objective genitive (with φυλακὴν: 'watch of the house')

→ relational specification

οἶκος (gen. οἴκου): 'house'; here the temple, whose security is the object of the combined guard.

7 καὶ δύο χεῖρες ἐν ὑμῖν πᾶς ὁ ἐκπορευόμενος τὸ σάββατον καὶ φυλάξουσιν τὴν φυλακὴν οἴκου κυρίου
πρὸς τὸν βασιλέα

And two companies among you, all who go off duty on the Sabbath — they shall keep the watch of the house of the LORD beside the king.

Counterpart instruction (the off-duty divisions guard the king) καὶ δύο χεῖρες ἐν ὑμῖν

Complementing the three on-duty thirds, the two 'hands' (companies) of the off-going Sabbath watch are concentrated around the king himself: φυλάξουσιν τὴν φυλακὴν οἴκου κυρίου πρὸς τὸν βασιλέα. The idiom δύο χεῖρες ('two hands') for two military divisions is a Hebraism (כַּף, כַּף); the whole guard, both coming and going, is mobilized so none is dismissed at the critical moment.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

δύο

two

Nominative

numeral (with χεῖρες)

→ measure or count

δύο: 'two' (indeclinable numeral, classed as noun); modifies χεῖρες — the two off-duty divisions.

χεῖρες

companies / hands

Nominative

subject (nominative absolute, resumed by φυλάξουσιν)

→ participant prominence

χείρ (pl. χεῖρες): 'hand'; here a Hebraism for a military 'division / company' (ἑῷ can denote a body of troops); 'two companies among you' = the two off-going watch-divisions assigned to the king's person.

ἐν

among

preposition + dative (partitive: 'among you')

→ spatial or relational framing

ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (partitive: 'among you').

ὕμῃν

you

Dative

dative object of ἐν (partitive)

→ participant reference or interest

ὕμῃν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐν (partitive).

πᾶς

all / everyone

Nominative

appositional subject (epexegetic of δύο χεῖρες)

→ participant prominence

πᾶς: 'all / everyone'; epexegetic apposition specifying the two companies as 'all who go off duty on the Sabbath' — the entire outgoing watch.

ὁ

the (one)

Nominative

article (substantizing the participle ἐκπορευόμενος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐκπορευόμενος

going out

Pres Mid Part Nom Sg Masc · ἐκπορεύομαι

substantized participle (with πᾶς; 'everyone who goes off duty')

→ progressive present participle (the act of going off watch)

ἐκπορεύομαι (pres. mid. part. ἐκπορευόμενος): 'go out / go off duty'; renders ΝΥ; paired with εἰσπορεύομαι / εἰσέρχομαι (coming on duty), it denotes the outgoing Sabbath watch; the wordplay of going-out/coming-in structures the deployment (cf. v. 8).

τὸ

the

Accusative

article (with σάββατον; accusative of time)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

σάββατον

Sabbath

Accusative

accusative of time (when: 'on the Sabbath')

→ object specification

σάββατον: 'Sabbath'; the same Sabbath change-of-watch as v. 5, now viewed from the side of those going off duty, who are retained for the king's guard.

καὶ

and

coordinate conjunction (resumptive)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

φυλάξουσιν

they shall keep

Fut Act Indic 3 Pl · φυλάσσω

main verb (resuming the nominative-absolute subject)

→ predictive/imperative future (assigned duty)

φυλάσσω (fut. φυλάξουσιν): 'guard / keep watch'; the third-person plural resumes 'the two companies' (constructio ad sensum) — they are to guard the LORD's house around the king.

τὴν

the

Accusative

article (with φυλακὴν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλακὴν

watch

Accusative

cognate accusative (with φυλάττουσιν)

→ object specification

φυλακή: 'watch'; cognate object — 'keep the watch of the house of the LORD,' i.e. guard the temple around the king.

οἴκου

of the house

Genitive

objective genitive (with φυλακὴν)

→ relational specification

οἶκος (gen. οἴκου): 'house / temple'; οἴκου κυρίου = the temple, distinguished here from οἴκου τοῦ βασιλέως (the palace) of v. 5.

κυρίου

of the LORD

Genitive

genitive of possession (with οἴκου)

→ relational specification

κύριος (gen. κυρίου): surrogate for the Tetragrammaton; 'the house of the LORD' — the temple is the focal point of the operation that guards the rightful king.

πρὸς

beside / toward

preposition + accusative (proximity: 'around/beside the king')

→ spatial or relational framing

πρὸς + acc.: 'toward / beside / in relation to'; here 'beside the king,' marking the king as the center of the protective cordon.

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέα

king

Accusative

accusative object of πρὸς

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; the boy-king Joash, around whom the off-duty companies form the inner guard.

8 καὶ κυκλώσατε ἐπὶ τὸν βασιλέα κύκλω ἄνῃρ καὶ τὸ σκεῦος αὐτοῦ ἐν χειρὶ αὐτοῦ καὶ ὁ εἰσπορευόμενος εἰς τὰ σαδηρωθ ἀποθανεῖται καὶ ἐγένετο μετὰ τοῦ βασιλέως ἐν τῷ ἐκπορεύεσθαι αὐτὸν καὶ ἐν τῷ εἰσπορεύεσθαι αὐτόν

And you shall surround the king on every side, each man with his weapon in his hand; and whoever enters the ranks shall be put to death; and stay with the king when he goes out and when he comes in.

Climax of the deployment orders (protective cordon and lethal rule) καὶ κυκλώσατε

The imperative κυκλώσατε ('encircle') with the reinforcing κύκλω ('all around') commands a complete protective ring around the king. The distributive ἄνῃρ ... τὸ σκεῦος αὐτοῦ ἐν χειρὶ αὐτοῦ ('each man with his weapon in hand') and the lethal rule for any who breach the ranks (ὁ εἰσπορευόμενος ... ἀποθανεῖται) recur verbatim in v. 11 (deployment carried out) and v. 15 (Athaliah's removal). The closing infinitives of going-out/coming-in seal the king's constant escort.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κυκλώσατε
surround

Aor Act Impv 2 Pl · κυκλόω

main verb (imperative: form the cordon)

→ aorist imperative (decisive encirclement)

κυκλόω (aor. impv. κυκλώσατε): 'encircle / surround'; renders בָּבַר / הִצְרִיחַ; the order to ring the king with armed guards; reinforced by the adverb κύκλω for emphasis.

ἐπὶ
around

preposition + accusative (with κυκλόω: 'around the king')

→ spatial or relational framing

ἐπὶ: meaning 'around'; here it marks the relation signaled by preposition + accusative (with κυκλόω: 'around the king').

τὸν
the

Accusative

article (with βασιλέα)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέα

king

Accusative

accusative object of ἐπί (the one encircled)

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; Joash, the protected center of the armed cordon.

κύκλω

all around

Dative

adverbial dative (reinforcing κυκλώσατε)

→ sphere or reference

κύκλος (dat. κύκλω): used adverbially 'round about / on every side'; renders כִּי־סָבִיב; intensifies the command to encircle the king completely.

ἀνὴρ

each man

Nominative

distributive subject ('each man with his weapon')

→ participant prominence

ἀνὴρ: 'man'; distributive use rendering שָׂרָא ('each one'); 'each man with his weapon in his hand' pictures the whole guard fully armed; the phrase recurs verbatim in v. 11.

καὶ

and

coordinate conjunction (epexegetic: 'and that with his weapon')

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Nominative

article (with σκευός)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

σκευός

weapon

Nominative

subject of verbless clause ('his weapon in his hand')

→ participant prominence

σκευός: 'implement / vessel / weapon'; here in the military sense 'weapon / equipment' (יָדָי can mean 'weapon'); 'each man and his weapon in his hand' describes the armed readiness of the guard.

αὐτοῦ

his

Genitive

genitive of possession (with σκευός)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with σκευός).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

χειρὶ

hand

Dative

dative of place ('in his hand')

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; 'weapon in his hand' = at the ready; the literal 'hand' here contrasts with the figurative χεῖρες ('companies') of v. 7.

αὐτοῦ

his

Genitive

genitive of possession (with χειρὶ)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with χειρὶ).

καὶ

and

coordinate conjunction (introducing the lethal rule)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the (one)

Nominative

article (substantizing εἰσπορευόμενος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

εἰσπορεύμενος

the one who enters

Pres Mid Part Nom Sg Masc · εἰσπορεύομαι

substantized participle (subject of ἀποθανεῖται)

→ generic present participle (whoever enters)

εἰσπορεύομαι (pres. mid. part. εἰσπορεύόμενος): 'enter / go in'; here generic 'whoever enters (the ranks)'; the participle marks the conditional 'anyone who breaches the cordon'; the same lethal rule recurs at v. 15.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction).

τὰ

the

Accusative

article (with the indeclinable σαδερῶθ)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

σαδερῶθ

ranks / precincts

accusative object of εἰς (indeclinable transliteration; case borne by τὰ)

→ clausal contribution

σαδερῶθ: untranslated transliteration of Hebrew שָׂדֶרֶת ('ranks / ranges / rows'), referring to the ranks of the guard or the architectural courses/precincts of the temple; indeclinable, the case marked by the article τὰ; recurs at v. 15; its retention untranslated is typical of the kaige stratum of 4 Kingdoms.

ἀποθανεῖται

shall be put to death

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (lethal rule)

→ predictive/legislative future (mandatory consequence)

ἀποθνήσκω (fut. mid. ἀποθανεῖται): 'die / be put to death'; renders תָּמוּת / תָּמוּת; the future has legislative force — anyone breaching the protective ranks is to be killed; safeguards the king and the secrecy of the coup.

καὶ

and

narrative conjunction (transition to escort note)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένετο

be / stay

Aor Mid Indic 3 Sg · γίνομαι

main verb (here with imperativ/jussive sense in context)

→ constative aorist (functioning as instruction: 'be with the king')

γίνομαι (aor. mid. ἐγένετο): 'become / be / come to be'; the closing clause ('and he was/be with the king...') instructs the guard to remain constantly with the king in his comings and goings; the kaige translator renders the Hebrew rather woodenly, so the aorist here carries the force of the underlying instruction to attend the king at all times.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

king

Genitive

genitive object of μετά

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; the guard is to remain 'with the king' continuously, escorting his every movement.

ἐν

in / when

preposition + dative (articular infinitive: temporal 'when')

→ spatial or relational framing

ἐν τῷ + infinitive: temporal construction 'when / while'; a frequent LXX rendering of Hebrew אֲנִי + infinitive construct.

τῷ

the

Dative

article (with the infinitive ἐκπορεύεσθαι)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐκπορεύεσθαι

going out

Pres Mid Inf · ἐκπορεύομαι

articular infinitive (temporal: 'when he goes out')

→ present infinitive (ongoing action framed temporally)

ἐκπορεύομαι (pres. inf. ἐκπορεύεσθαι): 'go out'; in the construction ἐν τῷ ἐκπορεύεσθαι αὐτόν = 'when he goes out'; with its counterpart εἰσπορεύεσθαι it forms the 'going-out and coming-in' merism for all the king's movements.

αὐτόν

he / him

Accusative

accusative subject of the infinitive ἐκπορεύεσθαι

→ participant reference

αὐτόν: meaning 'he'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive ἐκπορεύεσθαι.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

in / when

preposition + dative (articular infinitive: temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (articular infinitive: temporal).

τῷ

the

Dative

article (with the infinitive εἰσπορεύεσθαι)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

εἰσπορεύεσθαι

coming in

Pres Mid Inf · εἰσπορεύομαι

articular infinitive (temporal: 'when he comes in')

→ present infinitive (ongoing action framed temporally)

εἰσπορεύομαι (pres. inf. εἰσπορεύεσθαι): 'come in / enter'; ἐν τῷ εἰσπορεύεσθαι αὐτόν = 'when he comes in'; the 'going-out / coming-in' pair is a Hebraic merism (תָּוֹצֵא וְתָבוֹא) for the totality of the king's activity, the guard attending throughout.

αὐτόν

he / him

Accusative

accusative subject of the infinitive εἰσπορεύεσθαι

→ participant reference

αὐτόν: meaning 'he'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive εἰσπορεύεσθαι.

9 καὶ ἐποίησαν οἱ ἑκατόνταρχοι πάντα ὅσα ἐνετείλατο Ἰωδαε ὁ συνετός καὶ ἔλαβεν ἀνὴρ τοὺς ἄνδρας αὐτοῦ τοὺς εἰσπορευομένους τὸ σάββατον μετὰ τῶν ἐκπορευομένων τὸ σάββατον καὶ εἰσῆλθεν πρὸς Ἰωδαε τὸν ἱερέα

And the centurions did all that Jehoiada the prudent commanded; and each took his men who came on duty on the Sabbath together with those who went off duty on the Sabbath, and came in to Jehoiada the priest.

Execution-report (the captains carry out the orders of vv. 5-8)

καὶ ἐποίησαν οἱ ἑκατόνταρχοι

The verse reports compliance: πάντα ὅσα ἐνετείλατο ('all that he commanded') signals exact obedience to the deployment plan. The on-duty (εἰσπορευομένους) and off-duty (ἐκπορευομένων) Sabbath divisions are combined, reversing the normal practice of dismissal so that the full guard is present. The epithet ὁ συνετός ('the prudent/understanding') for Jehoiada underscores the priest's strategic wisdom.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐποίησαν
did

Aor Act Indic 3 Pl · ποιέω

main verb (execution of orders)

→ constative aorist (completed obedience)

ποιέω (aor. ἐποίησαν): 'do / perform / carry out'; renders ΠΨΥ; the execution-report verb answering Jehoiada's ποιήσετε (v. 5); the captains do 'all that he commanded.'

οἱ
the

Nominative

article (with ἑκατόνταρχοι)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἑκατόνταρχοι
centurions

Nominative

subject of ἐποίησαν

→ participant prominence

ἑκατόνταρχος (pl. ἑκατόνταρχοι): 'centurion / captain of a hundred'; the officers enlisted in v. 4 now execute the plan; note the alternate plural inflection ἑκατοντάρχαις (dat.) at vv. 10, 15.

πάντα

all things

Accusative

direct object of ἐποίησαν

→ object specification

πᾶς (neut. pl. πάντα): 'all (things)'; the totality term stresses exact and complete compliance with Jehoiada's orders.

ὅσα

as much as

Accusative

relative pronoun (object of ἐνετείλατο)

→ participant reference

ὅσος (neut. pl. ὅσα): 'as much/many as / whatever'; renders כֹּל אֲשֶׁר / אֲשֶׁר; 'all that Jehoiada commanded.'

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist (the prior command)

ἐντέλλομαι (aor. mid. ἐνετείλατο): 'command'; the same verb as v. 5, here pointing back to the issued orders that are now obeyed.

Ἰωδαε

Jehoiada

subject of ἐνετείλατο (indeclinable proper noun)

→ participant identification

Ἰωδαε: Jehoiada; the priest whose orders the captains obey.

ὁ

the

Nominative

article (with the epithet συνετός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

συνετός

prudent / understanding

Nominative

appositional epithet (substantized adjective: 'the prudent one')

→ participant prominence

συνετός: 'intelligent / prudent / discerning'; substantized as a title 'the wise/prudent one'; the LXX here reads an epithet where MT has הַכֹּהֵן ('the priest') — perhaps a variant Vorlage or interpretive rendering crediting Jehoiada's shrewd planning of the coup.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (distributive: 'each took')

→ constative aorist (distributive with ἀνὴρ)

λαμβάνω (aor. ἔλαβεν): 'take'; with the distributive subject ἀνὴρ ('each man took his men'); each captain musters his own company for the operation.

ἀνὴρ

each man

Nominative

distributive subject ('each man')

→ participant prominence

ἀνὴρ: 'man'; distributive 'each (captain),' rendering ψῆς; each officer brings his own detachment.

τοὺς

the

Accusative

article (with ἄνδρας)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνδρας

men

Accusative

direct object of ἔλαβεν

→ object specification

ἀνὴρ (acc. pl. ἄνδρας): 'man'; each captain's 'men' = the soldiers under his command, mustered for the coup.

αὐτοῦ

his

Genitive

genitive of possession (with ἄνδρας)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ἄνδρας).

τοὺς

the (ones)

Accusative

article (substantizing εἰσπορευομένους)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

εἰσπορευομένους

coming on duty

Pres Mid Part Acc Pl Masc · εἰσπορεύομαι

attributive participle (modifying ἄνδρας)

→ progressive present participle (the on-duty watch)

εἰσπορεύομαι (pres. mid. part. acc. pl. εἰσπορευομένους): 'come in / come on duty'; 'those coming on the Sabbath' = the incoming watch; paired with the outgoing watch (ἐκπορευομένων) to combine all forces.

τὸ

the

Accusative

article (with σάββατον; accusative of time)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

σάββατον

Sabbath

Accusative

accusative of time (when the watch changes)

→ object specification

σάββατον: 'Sabbath'; the change-of-watch day, exploited so that both incoming and outgoing divisions are present at once.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

τῶν

the (ones)

Genitive

article (substantizing ἐκπορευομένων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐκπορευομένων

going off duty

Pres Mid Part Gen Pl Masc · ἐκπορεύομαι

substantized participle (object of μετὰ)

→ progressive present participle (the off-duty watch)

ἐκπορεύομαι (pres. mid. part. gen. pl. ἐκπορευομένων): 'go out / go off duty'; 'those going off on the Sabbath' = the outgoing watch, retained rather than dismissed so the whole guard is mustered.

τὸ

the

Accusative

article (with σάββατον; accusative of time)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

σάββατον

Sabbath

Accusative

accusative of time (when the watch changes)

→ object specification

σάββατον: meaning 'Sabbath'; it serves as accusative of time (when the watch changes).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (distributive: 'each came in')

→ constative aorist

εἰσέρχομαι (aor. εἰσῆλθεν): 'come in / enter'; the captains (distributively, with ἄνῃρ) present themselves with their men before Jehoiada in the temple, ready for the operation.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).

Ἰωδαε

Jehoiada

object of *πρός* (indeclinable; case borne by the following article-noun)

→ participant identification

Ἰωδαε: Jehoiada; indeclinable, the accusative role supplied by *πρός* and the apposition *τὸν ἱερέα*.

τὸν

the

Accusative

article (with *ἱερέα*, in apposition to *Ἰωδαε*)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἱερέα

priest

Accusative

accusative in apposition to *Ἰωδαε*

→ object specification

ἱερεύς (acc. ἱερέα): 'priest'; the title reasserts Jehoiada's cultic authority at the moment the assembled forces gather to him.

10 καὶ ἔδωκεν ὁ ἱερεὺς τοῖς ἑκατοντάρχαις τοὺς σειρομάστας καὶ τοὺς τρισσοὺς τοῦ βασιλέως Δαυιδ τοὺς ἐν οἴκῳ κυρίου

And the priest gave the centurions the spears and the shields of King David that were in the house of the LORD.

Action: arming of the guard from the temple armory

καὶ ἔδωκεν ὁ ἱερεὺς

Jehoiada arms the captains with the spears and shields of David stored in the temple — weapons that carry dynastic legitimacy, linking the new king to the founder of the line. The temple thus functions as both sanctuary and armory of the Davidic restoration.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (distribution of weapons)

→ constative aorist

δίδωμι (aor. ἔδωκεν): 'give / hand over'; renders ἵκη; Jehoiada issues the temple-stored arms to the captains; the same verb recurs at v. 12 (placing the diadem on the king).

ὁ

the

Nominative

article (with *ἱερεὺς*)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἱερεὺς

priest

Nominative

subject of *ἔδωκεν*

→ participant prominence

ἱερεύς: 'priest'; Jehoiada acting in his priestly capacity, dispensing the consecrated weapons from the sanctuary.

τοῖς

the

Dative

article (with ἑκατοντάρχαις)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἑκατοντάρχαις

centurions

Dative

dative indirect object (recipients of the arms)

→ sphere or reference

ἑκατόνταρχος (dat. pl. ἑκατοντάρχαις): 'centurion'; here in the first-declension dative plural (a variant of the form ἑκατόνταρχοι of v. 9); the captains receive the weapons.

τούς

the

Accusative

article (with σειρομάστας)

→ noun-phrase marking

τούς: Greek article marking definiteness and the role of the accompanying noun phrase.

σειρομάστας

spears / lances

Accusative

direct object of ἔδωκεν

→ object specification

σειρομάστης: 'spear / lance / pike'; a rare LXX term (cf. Num 25:7) rendering Hebrew תִּיִּנִי ('spear'); part of David's arms kept in the temple, now distributed to the guard.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τούς

the

Accusative

article (with τρισσούς)

→ noun-phrase marking

τούς: Greek article marking definiteness and the role of the accompanying noun phrase.

τρισσούς

shields

Accusative

direct object of ἔδωκεν (coordinate with σειρομάστας)

→ object specification

τρισσός: lit. 'threefold / triple'; here substantized as a military term, the LXX rendering of Hebrew מִגְדָּלוֹן ('shields / quivers'), apparently associating the word with the root שָׁלַשׁ ('three'); David's shields stored in the temple.

τοῦ

of the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

of King

Genitive

genitive of possession (with the weapons)

→ relational specification

βασιλεὺς (gen. βασιλέως): 'king'; 'of King David' — the weapons belonged to the dynasty's founder, lending dynastic legitimacy to the coup.

Δαυιδ

David

appositive to βασιλέως (indeclinable proper noun)

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד (David); indeclinable; the naming of David roots the restoration in the dynastic promise — Joash is David's heir, armed with David's own weapons.

τούς

the (ones)

Accusative

article (introducing the attributive phrase 'in the house of the LORD')

→ noun-phrase marking

τούς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐν

in

preposition + dative (locative, within attributive article-phrase)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative, within attributive article-phrase).

οἶκῳ

the house

Dative

dative of place (where the arms were stored)

→ sphere or reference

οἶκος (dat. οἶκῳ): 'house / temple'; the weapons were kept ἐν οἶκῳ κυρίου — the temple served as the depository of David's arms.

κυρίου

of the LORD

Genitive

genitive of possession (with οἶκῳ)

→ relational specification

κύριος (gen. κυρίου): surrogate for the Tetragrammaton; 'the house of the LORD' is again the staging-ground of the restoration.

11 καὶ ἔστησαν οἱ παρατρέχοντες ἀνὴρ καὶ τὸ σκεῦος αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ ἀπὸ τῆς ὠμίας τοῦ οἴκου τῆς δεξιᾶς ἕως τῆς ὠμίας τοῦ οἴκου τῆς εὐωνύμου τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ἐπὶ τὸν βασιλέα κύκλῳ

And the runners stood, each man with his weapon in his hand, from the right shoulder of the house to the left shoulder of the house, by the altar and the house, around the king.

Execution-report (the cordon of v. 8 is taken up)

καὶ ἔστησαν οἱ παρατρέχοντες

The deployment commanded in v. 8 is now realized: the runners take their positions, the phrase ἀνὴρ καὶ τὸ σκεῦος αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ ('each man with his weapon in his hand') echoing the order verbatim. The spatial sweep ἀπὸ τῆς ὠμίας ... τῆς δεξιᾶς ἕως τῆς ὠμίας ... τῆς εὐωνύμου ('from the right shoulder to the left shoulder of the house') forms a continuous armed arc around the king.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔστησαν

stood

Aor Act Indic 3 Pl · ἵστημι

main verb (taking up positions)

→ constative aorist (took their stations)

ἵστημι (aor. ἔστησαν, intransitive): 'stand / take a stand / take position'; renders **מַגִּן**; the guards take up their deployed stations around the king, executing the order of v. 8.

οἱ

the

Nominative

article (substantizing παρατρέχοντες)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

παρατρέχοντες

runners

Pres Act Part Nom Pl Masc · παρατρέχω

substantized participle (subject of ἔστησαν)

→ imperfective participle (the royal couriers/guards)

παρατρέχω (pres. act. part. οἱ παρατρέχοντες): 'run alongside / escort'; 'the runners' = the royal escort-guard (Hebrew **מִצָּרְחִים**), the Greek equivalent of the transliterated **Πάσιμ** (v. 4); they form the armed ring around the king.

ἀνὴρ

each man

Nominative

distributive apposition ('each man')

→ participant prominence

ἀνὴρ: 'man'; distributive 'each one,' rendering **אִישׁ**; repeats the order of v. 8 — every guard armed and in place.

καὶ

and

coordinate conjunction (epexegetic)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Nominative

article (with σκεῦος)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

σκεῦος

weapon

Nominative

subject of verbless clause ('his weapon in his hand')

→ participant prominence

σκεῦος: 'weapon / implement'; the military sense; the verbatim repetition of v. 8 marks the precise fulfillment of the command.

αὐτοῦ

his

Genitive

genitive of possession (with σκεῦος)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with σκεῦος).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῇ

the

Dative

article (with χεῖρ)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

χεῖρ

hand

Dative

dative of place ('in his hand')

→ sphere or reference

χεῖρ (dat. χεῖρ): 'hand'; 'weapon in his hand' — the guards stand ready, weapons drawn.

αὐτοῦ

his

Genitive

genitive of possession (with χειρὶ)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with χειρὶ).

ἀπὸ

from

preposition + genitive (starting point of the arc)

→ spatial or relational framing

ἀπό: the construction ἀπὸ ... ἕως ('from ... to') maps the continuous span of the cordon from one side of the temple to the other.

τῆς

the

Genitive

article (with ὠμίας)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

ὠμίας

shoulder / side

Genitive

genitive object of ἀπὸ (starting flank)

→ relational specification

ὠμία: 'shoulder'; here architecturally 'side / flank / corner' of the building (rendering ἡθη, 'shoulder/side of a structure'); 'the right shoulder of the house' = the right flank of the temple.

τοῦ

of the

Genitive

article (with οἴκου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

οἴκου

house

Genitive

genitive (defining ὠμίας: 'shoulder of the house')

→ relational specification

οἶκος (gen. οἴκου): 'house / temple'; the temple building whose right and left flanks bound the guard-line.

τῆς

the

Genitive

article (with δεξιᾶς)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

δεξιᾶς

right

Genitive

attributive adjective (with ὠμίας: 'the right shoulder')

→ relational specification

δεξιός (fem. δεξιᾶ): 'right (-hand)'; renders ἡθη; marks the southern/right flank of the temple as one end of the cordon.

ἕως

to

preposition + genitive (end point of the arc)

→ spatial or relational framing

ἕως: 'as far as / up to'; with ἀπὸ completes the spatial sweep across the temple front.

τῆς

the

Genitive

article (with ὠμίας)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

ὠμίας

shoulder / side

Genitive

genitive object of ἕως (ending flank)

→ relational specification

ὠμία: 'shoulder / flank'; the left flank of the temple, the other terminus of the guard-line.

τοῦ

of the

Genitive

article (with οἴκου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

οἴκου

house

Genitive

genitive (defining ὠμίας)

→ relational specification

οἴκου: meaning 'house'; it serves as genitive (defining ὠμίας).

τῆς

the

Genitive

article (with εὐωνύμου)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

εὐωνύμου

left

Genitive

attributive adjective (with ὠμίας: 'the left shoulder')

→ relational specification

εὐώνυμος: lit. 'of good name'; a euphemism for 'left (-hand)' (the ill-omened side, called by a favorable name); renders לִּנְפֹשׁ ; marks the northern/left flank — the cordon spans right to left across the whole temple front.

τοῦ

of the

Genitive

article (with θυσιαστηρίου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστηρίου

altar

Genitive

genitive of place (location of the cordon: 'by the altar')

→ relational specification

θυσιαστήριον: 'altar'; renders בְּיָד ; the guard-line runs by the altar and the temple, placing the coronation in the sacred heart of the precinct.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοῦ

of the

Genitive

article (with οἴκου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

οἴκου

house

Genitive

genitive of place (with θυσιαστηρίου: 'the altar and the house')

→ relational specification

οἶκος (gen. οἴκου): 'house / temple'; 'the altar and the house' together mark the sacred zone the guard secures.

ἐπὶ

around

preposition + accusative (with κύκλω: 'around the king')

→ spatial or relational framing

ἐπὶ: meaning 'around'; here it marks the relation signaled by preposition + accusative (with κύκλω: 'around the king').

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέα

king

Accusative

accusative object of ἐπὶ (the protected center)

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; Joash, encircled by the full armed guard at the climactic moment before his coronation.

κύκλω

all around

Dative

adverbial dative ('round about')

→ sphere or reference

κύκλος (dat. κύκλω): adverbial 'round about / on every side'; renders בְּכָל־צִד ; completes the picture of the king fully encircled by his guard, fulfilling קִינְיוֹסָתָהּ ... κύκλω of v. 8.

12 καὶ ἐξαπέστειλεν τὸν υἱὸν τοῦ βασιλέως καὶ ἔδωκεν ἐπ' αὐτὸν τὸ νεζερ καὶ τὸ μαρτύριον καὶ ἐβασίλευσεν αὐτὸν καὶ ἔχρισεν αὐτόν καὶ ἐκρότησαν τῇ χειρὶ καὶ εἶπαν ζήτω ὁ βασιλεὺς

And he brought out the king's son and put upon him the diadem and the testimony, and made him king and anointed him; and they clapped their hands and said, 'Long live the king!'

Climax of section: the coronation and acclamation καὶ ἐξαπέστειλεν τὸν υἱὸν τοῦ βασιλέως

The dense aorist-chain (ἐξαπέστειλεν ... ἔδωκεν ... ἐβασίλευσεν ... ἔχρισεν ... ἐκρότησαν ... εἶπαν) compresses the entire enthronement: bringing forth the heir, investing him with the diadem (τὸ νεζερ) and the testimony (τὸ μαρτύριον), proclaiming and anointing him king, and the popular acclamation ζήτω ὁ βασιλεὺς ('Long live the king!'). This is the structural and theological peak of the chapter — the Davidic line publicly restored.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξαπέστειλεν

brought out

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (presenting the heir)

→ constative aorist

ἐξαποστέλλω (aor. ἐξαπέστειλεν): 'send out / bring forth'; here 'brought out / led forth' the king's son (rendering נָצִיחַ, 'bring out'); the hidden heir is at last presented publicly for coronation.

τὸν

the

Accusative

article (with υἱόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱόν

son

Accusative

direct object of ἐξαπέστειλεν

→ object specification

υἱός: 'son'; 'the king's son' = Joash, now produced from concealment for his enthronement.

τοῦ

of the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

of the king

Genitive

genitive of relationship (with υἱόν)

→ relational specification

βασιλεὺς (gen. βασιλέως): 'king'; the royal sonship of Joash, the basis of his legitimacy.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔδωκεν

put

Aor Act Indic 3 Sg · δίδωμι

main verb (investiture)

→ constative aorist

δίδωμι (aor. ἔδωκεν): 'give / put / set'; here 'placed (upon him)' the diadem and testimony, rendering יָנַח (give/set); the verb of royal investiture.

ἐπὶ

upon

preposition + accusative (placement; elided before vowel)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (placement; elided before vowel).

αὐτόν

him

Accusative

accusative object of ἐπὶ (the king invested)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπὶ (the king invested).

τὸ

the

Accusative

article (with the indeclinable νεζερ)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

νεζερ

diadem / crown

direct object of ἔδωκεν (indeclinable transliteration; case borne by τὸ)

→ clausal contribution

νεζερ: untranslated transliteration of Hebrew קִרְיָא ('consecration / diadem / crown'), the royal-priestly emblem of dedication (cf. the high priest's קִרְיָא, Exod 29:6); indeclinable, case marked by the article τὸ; its retention untranslated is typical of the kaige stratum; setting the νεζερ on Joash marks his consecration as king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Accusative

article (with μαρτύριον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτύριον

testimony

Accusative

direct object of ἔδωκεν (coordinate with νεζερ)

→ object specification

μαρτύριον: 'testimony / witness'; renders תִּיגָא; the 'testimony' given the king is probably a copy of the covenant-law (cf. Deut 17:18–20), the royal charter binding the king to the LORD's covenant; alongside the diadem it constitutes the dual emblem of legitimate Davidic kingship.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐβασίλευσεν

made (him) king

Aor Act Indic 3 Sg · βασιλεύω

main verb (causative: enthroned him)

→ constative aorist (causative/factive sense)

βασιλεύω (aor. ἐβασίλευσεν): normally 'reign / be king,' but here causative-factive 'made (him) king / enthroned (him)' (rendering the Hiphil גִּלְגָּל); the transitive use with αὐτόν as object marks Jehoiada's act of installing Joash.

αὐτόν

him

Accusative

direct object of ἐβασίλευσεν

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐβασίλευσεν.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔχρισεν

anointed

Aor Act Indic 3 Sg · χρίω

main verb (anointing)

→ constative aorist (sacral act)

χρίω (aor. ἔχρισεν): 'anoint'; renders חָשַׁב, the verb from which מָשִׁיחַ / χριστός ('anointed one / messiah') derives; the anointing consecrates Joash as the LORD's anointed Davidic king — a deeply messianic act preserving the line from which the Messiah will come.

αὐτόν

him

Accusative

direct object of ἔχρισεν

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἔχρισεν.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκρότησαν

they clapped

Aor Act Indic 3 Pl · κροτέω

main verb (acclamation gesture)

→ constative aorist (acclamatory act)

κροτέω (aor. ἐκρότησαν): 'clap / strike (the hands)'; renders כָּךְ כָּךְ ('clap the hand'); the hand-clapping is a gesture of acclamation and approval at the king's enthronement (cf. Ps 47:1).

τῇ

the

Dative

article (with χειρὶ)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

χειρὶ

hand

Dative

dative of instrument (with ἐκρότησαν: 'clapped with the hand')

→ sphere or reference

χείρ (dat. χειρὶ): 'hand'; instrumental dative — 'they clapped with the hand,' the gesture of joyful acclamation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (introducing acclamation)

→ constative aorist

λέγω (aor. εἶπαν): 'say'; the Koine/LXX alpha-aorist plural εἶπαν (for classical εἶπον); introduces the coronation shout.

ζήτω

long live

Pres Act Impv 3 Sg · ζάω

main verb of direct speech (acclamation)

→ present imperative (acclamatory wish)

ζάω (pres. impv. 3 sg. ζήτω): 'live'; the third-person imperative 'let (the king) live!' renders the acclamation לְמֶלֶךְ יִחְיֶה ('Long live the king!'); the formal cry of allegiance to a newly enthroned monarch (cf. 1 Sam 10:24; 3 Kgdms 1:39).

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεύς

king

Nominative

subject of ζήτω

→ participant prominence

βασιλεύς: 'king'; the newly crowned Joash, hailed by the assembly — the public, acclamatory recognition of the restored Davidic monarch.

13 καὶ ἤκουσεν Γοθολια τὴν φωνὴν τῶν τρεχόντων τοῦ λαοῦ καὶ εἰσῆλθεν πρὸς τὸν λαὸν εἰς οἶκον κυρίου

And Athaliah heard the sound of the people running, and she came in to the people at the house of the LORD.

Scene-shift: the antagonist re-enters (peripeteia)

καὶ ἤκουσεν Γοθολια

The narrative pivots back to Athaliah, absent since v. 3. Her perception (ἤκουσεν, parallel to εἶδεν of v. 1) of the noise of the running crowd draws her unwittingly into the temple, the seat of her undoing. The reversal is pointed: the queen who destroyed the royal seed now walks into the restoration of the heir she missed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἤκουσεν

heard

Aor Act Indic 3 Sg - ἀκούω

main verb (perception drawing her in)

→ constative aorist (single act of hearing)

ἀκούω (aor. ἤκουσεν): 'hear / perceive'; renders γῆψ; Athaliah's hearing the tumult parallels her 'seeing' in v. 1 — each perception triggers a fateful move; here it draws her into the trap.

Γοθολια

Athaliah

Nominative

subject

→ participant prominence

Γοθολια: Athaliah; the usurper re-enters the narrative at the moment her reign is being undone.

τὴν

the

Accusative

article (with φωνήν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

φωνήν

sound / noise

Accusative

direct object of ἤκουσεν

→ object specification

φωνή: 'sound / voice / noise'; renders ἡ; the 'noise of the running people' is the clamor of the acclamation (v. 12), which betrays the coup to Athaliah.

τῶν

of the (ones)

Genitive

article (substantizing τρεχόντων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

τρεχόντων

running

Pres Act Part Gen Pl Masc · τρέχω

attributive participle (with τοῦ λαοῦ: 'the people running')

→ progressive present participle (the crowd in motion)

τρέχω (pres. act. part. gen. pl. τρεχόντων): 'run'; renders γιγ; the running crowd (perhaps including the runners/ παρατρέχοντες) makes the commotion Athaliah hears; the genitive depends on φωνήν.

τοῦ

of the

Genitive

article (with λαοῦ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

λαοῦ

people

Genitive

genitive (defining τρεχόντων: 'the running of the people')

→ relational specification

λαός (gen. λαοῦ): 'people'; renders ογ; the assembled populace whose acclamatory tumult reaches the palace.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (her fatal entry)

→ constative aorist

εἰσέρχομαι (aor. εἰσῆλθεν): 'come in / enter'; Athaliah enters the temple, the very place of the heir's preservation and her own undoing — a dramatic irony.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

λαόν

people

Accusative

accusative object of πρὸς

→ object specification

λαός (acc. λαόν): 'people'; she goes 'to the people' gathered in the temple court.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction).

οἶκον

house

Accusative

accusative object of εἰς (εἰς οἶκον κυρίου)

→ object specification

οἶκος: 'house / temple'; she enters 'into the house of the LORD' — the sanctuary where Joash was hidden and is now enthroned.

κυρίου

of the LORD

Genitive

genitive of possession (with οἶκον)

→ relational specification

κύριος (gen. κυρίου): surrogate for the Tetragrammaton; 'the house of the LORD' is the stage of Athaliah's discovery and downfall.

- 14 καὶ εἶδεν καὶ ἰδοὺ ὁ βασιλεὺς εἰστήκει ἐπὶ τοῦ στύλου κατὰ τὸ κρίμα καὶ οἱ ὥδοι καὶ αἱ σάλπιγγες πρὸς τὸν βασιλέα καὶ πᾶς ὁ λαὸς τῆς γῆς χαίρων καὶ σαλπίζων ἐν σάλπιγξιν καὶ διέρρηξεν Γοθολία τὰ ἱμάτια ἑαυτῆς καὶ ἐβόησεν σύνδεσμος σύνδεσμος

And she looked, and behold, the king stood by the pillar according to the custom, and the singers and the trumpets before the king, and all the people of the land rejoicing and sounding trumpets; and Athaliah tore her garments and cried out, 'Conspiracy! Conspiracy!'

Dramatic disclosure (the scene through Athaliah's eyes) καὶ εἶδεν καὶ ἰδοὺ

The deictic καὶ ἰδοὺ ('and behold') renders the Hebrew וַיֵּחַד , shifting to Athaliah's point of view as she takes in the coronation tableau: the king by the pillar 'according to the custom,' the singers and trumpets, and the rejoicing people. Her response — tearing her garments and the doubled cry σύνδεσμος σύνδεσμος ('Conspiracy! Conspiracy!') — is the climactic recognition of her own defeat.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶδεν
she looked

Aor Act Indic 3 Sg · ὁράω

main verb (perception)

→ constative aorist

ὁράω (aor. εἶδεν): 'see / look'; Athaliah's seeing the coronation scene; the verb forms an inclusio with εἶδεν of v. 1 — her story opens and closes with a fatal seeing.

καὶ
and

coordinate conjunction (with deictic ἰδοῦ)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἰδοῦ
behold

deictic interjection (introducing the viewed scene)

→ clausal contribution

ἰδοῦ: 'behold / look'; frozen aorist imperative of ὁράω used as a presentative interjection; renders ἰδὲ; shifts the narrative to Athaliah's vantage, dramatizing the tableau she beholds.

ὁ
the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεὺς
king

Nominative

subject of εἰστήκει

→ participant prominence

βασιλεὺς: 'king'; the newly crowned Joash, standing in the place of royal ceremony — the sight that reveals to Athaliah that her reign is over.

εἰστήκει
stood / was standing

Plpf Act Indic 3 Sg · ἵστημι

main verb (descriptive stance)

→ pluperfect with imperfect/stative force ('was standing')

ἵστημι (plpf. εἰστήκει): the pluperfect of ἵστημι functions as a stative imperfect, 'was standing / stood'; renders ἵσταν; depicts the king fixed in his ceremonial position at the pillar.

ἐπὶ
by / at

preposition + genitive (position)

→ spatial or relational framing

ἐπὶ: meaning 'by'; here it marks the relation signaled by preposition + genitive (position).

τοῦ
the

Genitive

article (with στύλου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

στύλου
pillar

Genitive

genitive object of ἐπὶ (position: 'by the pillar')

→ relational specification

στῦλος: 'pillar / column'; renders ἱστῦλ; the king's standing 'by the pillar' (perhaps one of the temple pillars Jachin/Boaz, or the royal station) is the customary place for the monarch (cf. 4 Kgdms 23:3).

κατὰ
according to

preposition + accusative (norm: 'according to')

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm: 'according to').

τὸ
the

Accusative

article (with κρίμα)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

κρίμα

custom / ordinance

Accusative

accusative object of κατά (norm: 'according to the custom')

→ object specification

κρίμα: 'judgment / ordinance / custom'; here 'according to the custom/usage' (rendering טָשֻׁמֶן, which can mean 'manner / customary practice'); the king stands in the proper, prescribed coronation position.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article (with ᾠδοί)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ᾠδοὶ

singers

Nominative

subject of verbless clause ('the singers ... before the king')

→ participant prominence

ᾠδός: 'singer'; renders מְשִׁירִים / שָׁרִים; the temple singers join the trumpets in the coronation celebration; some read the kaige here as 'the officers' (שָׂרִים), but the Greek ᾠδοί reflects 'singers.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αἱ

the

Nominative

article (with σάλπιγγες)

→ noun-phrase marking

αἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

σάλπιγγες

trumpets

Nominative

subject of verbless clause (with ᾠδοί)

→ participant prominence

σάλπιγξ (pl. σάλπιγγες): 'trumpet'; renders תִּרְצָצִי; trumpets accompanied royal acclamations and temple worship (cf. Num 10; Ps 98:6); their presence marks the festal, cultic character of the coronation.

πρὸς

before / beside

preposition + accusative (proximity: 'beside the king')

→ spatial or relational framing

πρὸς: meaning 'before'; here it marks the relation signaled by preposition + accusative (proximity: 'beside the king').

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέα

king

Accusative

accusative object of πρὸς

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; the singers and trumpeters are stationed 'beside the king,' surrounding Joash with festal sound.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πᾶς

all

Nominative

adjective (with λαός)

→ participant prominence

πᾶς: 'all'; 'all the people of the land' — the whole populace participates in the joyful acclamation, signaling broad popular support for the restoration.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

λαός

people

Nominative

subject (with participles χαίρων, σαλπίζων)

→ participant prominence

λαός: 'people'; ὁ λαός τῆς γῆς ('the people of the land') is a recurring phrase in the chapter (vv. 14, 18, 19, 20) denoting the free citizenry of Judah who back the Davidic restoration against the usurper.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive (defining λαός: 'people of the land')

→ relational specification

γῆ (gen. γῆς): 'land'; 'the people of the land' (יְרֵאִה מֶעַל) = the landed citizenry of Judah, here the supporters of the legitimate king.

χαίρων

rejoicing

Pres Act Part Nom Sg Masc · χαίρω

predicate participle (with λαός)

→ progressive present participle (ongoing rejoicing)

χαίρω (pres. act. part. χαίρων): 'rejoice / be glad'; renders תְּהִי־שֵׂמֶחַ; the people's joy at the coronation; its cognate ἐχάρη closes the chapter (v. 20), framing the restoration in joy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

σαλπίζων

sounding trumpets

Pres Act Part Nom Sg Masc · σαλπίζω

predicate participle (with λαός, coordinate with χαίρων)

→ progressive present participle (ongoing trumpet-blowing)

σαλπίζω (pres. act. part. σαλπίζων): 'blow a trumpet / sound the trumpet'; cognate of σάλπιγξ; the festal trumpet-blast accompanying the acclamation.

ἐν

with / on

preposition + dative (instrument)

→ spatial or relational framing

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrument).

σάλπιγξιν

trumpets

Dative

dative of instrument (with σαλπίζων: 'on trumpets')

→ sphere or reference

σάλπιγξ (dat. pl. σάλπιγξιν): 'trumpet'; the instrumental ἐν σάλπιγξιν (a Hebraizing ἐν of instrument, rendering תּוֹרָצְתִּיב) intensifies the festal soundscape.

καὶ

and

narrative conjunction (Athaliah's reaction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

διέρρηξεν

tore

Aor Act Indic 3 Sg · διαρρήσσω

main verb (gesture of distress)

→ constative aorist

διαρρήσσω (aor. διέρρηξεν): 'tear / rend (in pieces)'; renders נָרַק; the tearing of garments is the conventional gesture of grief, alarm, or outrage (cf. Gen 37:29); here it expresses Athaliah's horror and impotent fury at the coup.

Γοθολια

Athaliah

Nominative

subject of διέρρηξεν

→ participant prominence

Γοθολια: Athaliah; her reaction marks her recognition of total defeat.

τὰ

the

Accusative

article (with ἱμάτια)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἱμάτια

garments

Accusative

direct object of διέβρηξεν

→ object specification

ἱμάτιον (pl. ἱμάτια): 'garment / cloak'; renders תְּכָנִי; the rent garments are the visible sign of her distress and her loss of royal dignity.

ἑαυτῆς

her own

Genitive

reflexive genitive of possession (with ἱμάτια)

→ relational specification

ἑαυτοῦ (fem. gen. ἑαυτῆς): reflexive pronoun 'her own'; emphasizes that she tears her own garments — the self-directed gesture of one undone.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐβόησεν

cried out

Aor Act Indic 3 Sg · βοάω

main verb (introducing her shout)

→ constative aorist

βοάω (aor. ἐβόησεν): 'cry out / shout'; renders קָעַץ / קָהָץ; introduces Athaliah's frantic cry — the last words of the doomed queen.

σύνδεσμος

conspiracy

Nominative

exclamatory nominative (direct speech)

→ participant prominence

σύνδεσμος: 'bond / band / conspiracy'; renders Hebrew קִשְׁקִישׁ ('conspiracy / treasonous plot'); the cry 'Conspiracy!' is Athaliah's accusation of treason — ironic, since she herself is the usurper and murderer of the rightful line.

σύνδεσμος

conspiracy

Nominative

exclamatory nominative (emphatic repetition)

→ participant prominence

σύνδεσμος: the doubled cry σύνδεσμος σύνδεσμος ('Conspiracy! Conspiracy!') renders the emphatic Hebrew קִשְׁקִישׁ קִשְׁקִישׁ; the repetition conveys her panic and outrage — the futile protest of the deposed usurper.

15 καὶ ἐνετείλατο Ἰωδαε ὁ ἱερεὺς τοῖς ἑκατοντάρχαις τοῖς ἐπισκόποις τῆς δυνάμεως καὶ εἶπεν πρὸς αὐτοὺς ἐξαγάγετε αὐτὴν ἔσωθεν τῶν σαδηρωθ καὶ ὁ εἰσπορευόμενος ὀπίσω αὐτῆς θανάτῳ θανατωθήσεται ῥομφαίᾳ ὅτι εἶπεν ὁ ἱερεὺς καὶ μὴ ἀποθάνῃ ἐν οἴκῳ κυρίου

And Jehoiada the priest commanded the centurions, the overseers of the force, and said to them, 'Bring her out from within the ranks, and whoever follows after her shall be put to death by the sword'; for the priest said, 'Let her not die in the house of the LORD.'

Direct command: Jehoiada orders Athaliah's removal and execution

καὶ ἐνετείλατο Ἰωδαε ὁ ἱερεὺς

Jehoiada issues his second command (cf. v. 5), now for Athaliah's removal. The order ἐξαγάγετε αὐτήν ἔσωθεν τῶν σαδηρωθ ('bring her out from within the ranks') reuses the σαδηρωθ of v. 8; the lethal rule for any who follow her (θανάτῳ θανατωθήσεται, an emphatic cognate) echoes v. 8's ἀποθανεῖται. The priest's concern μὴ ἀποθάνῃ ἐν οἴκῳ κυρίου ('let her not die in the house of the LORD') reflects the law against defiling the sanctuary with bloodshed.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐνετείλατο
commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (speech-introducing)

→ constative aorist (authoritative order)

ἐντέλλομαι (aor. mid. ἐνετείλατο):
'command / give orders'; the same verb as vv. 5, 9; Jehoiada again directs the captains, now to dispose of the usurper.

Ἰωδαε
Jehoiada

subject (indeclinable proper noun)

→ participant identification

Ἰωδαε: Jehoiada; the priest who controls the whole operation, here ordering Athaliah's execution outside the sacred precinct.

ὁ
the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἱερεὺς

priest

Nominative

nominative in apposition to Ἰωδαε

→ participant prominence

ἱερεὺς: 'priest'; the title is pointedly present as Jehoiada acts to protect the sanctuary from defilement by Athaliah's blood.

τοῖς

the

Dative

article (with ἑκατοντάρχαις)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἑκατοντάρχαις

centurions

Dative

dative indirect object (those commanded)

→ sphere or reference

ἑκατόνταρχος (dat. pl. ἑκατοντάρχαις): 'centurion'; the captains, now directed to remove Athaliah.

τοῖς

the

Dative

article (with ἐπισκόποις)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐπισκόποις

overseers

Dative

dative in apposition to ἑκατοντάρχαις

→ sphere or reference

ἐπίσκοπος: 'overseer / officer / commander'; renders יִזְבָּן / תִּזְבָּן; in apposition to the centurions, 'the overseers of the force' clarifies their command rank over the army.

τῆς

of the

Genitive

article (with δυνάμεως)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

δυνάμεως

force / army

Genitive

genitive (with ἐπισκόποις: 'overseers of the force')

→ relational specification

δύναμις (gen. δυνάμεως): 'power / military force / army'; renders לִּצְבָּא; here 'the force / the army,' the troops over which the centurions are overseers.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing direct speech)

→ constative aorist

λέγω (aor. εἶπεν): 'say'; introduces Jehoiada's direct order; the doubled 'commanded ... and said' is Hebraizing fullness.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

αὐτούς

them

Accusative

accusative object of πρὸς (the captains)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the captains).

ἐξαγάγετε

bring out

Aor Act Impv 2 Pl · ἐξάγω

main verb of direct speech (imperative)

→ aorist imperative (decisive order)

ἐξάγω (aor. impv. ἐξαγάγετε): 'lead out / bring out'; renders מִצְוָה; the command to remove Athaliah from the sacred precinct before executing her.

αὐτήν

her

Accusative

direct object of ἐξαγάγετε

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐξαγάγετε.

ἐσωθεν

from within

adverb/preposition + genitive (source: 'from within')

→ spatial or relational framing

ἐσωθεν: 'from within / inside'; renders תּוֹכָה ('from within / inside of'); 'out from within the ranks' — she is to be escorted beyond the guard-lines before being killed.

τῶν

the

Genitive

article (with the indeclinable σαδηρωθ)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

σαδηρωθ

ranks / precincts

genitive object of ἐσωθεν (indeclinable transliteration; case borne by τῶν)

→ clausal contribution

σαδηρωθ: transliteration of Hebrew טוֹרָה ('ranks / rows'); the same term as v. 8; here 'from within the ranks' — Athaliah is led out past the lines of the guard so she dies outside the sanctuary.

καὶ

and

coordinate conjunction (lethal rule)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the (one)

Nominative

article (substantizing εἰσπορευόμενος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

εἰσπορευόμενος

the one who goes

Pres Mid Part Nom Sg Masc · εἰσπορεύομαι

substantized participle (subject of θανατωθήσεται)

→ generic present participle (whoever follows)

εἰσπορεύομαι (pres. mid. part. εἰσπορευόμενος): 'go in / follow'; here 'whoever follows after her' — anyone attempting to rescue or accompany Athaliah; echoes the lethal rule of v. 8.

ὀπίσω

after

preposition + genitive (after: 'behind/after her')

→ spatial or relational framing

ὀπίσω: 'after / behind'; renders יַרְבֵּךְ; 'whoever goes after her' = any would-be defender.

αὐτῆς

her

Genitive

genitive object of ὀπίσω

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ὀπίσω.

θανάτῳ

with death

Dative

cognate dative (Hebraism: emphatic with θανατωθήσεται)

→ sphere or reference

θάνατος (dat. θανάτῳ): 'death'; the cognate dative θανάτῳ θανατωθήσεται renders the Hebrew emphatic infinitive absolute תּוֹמַתְּוּ ('he shall surely be put to death'); the dativus cognatus intensifies the certainty of the sentence.

θανατωθήσεται

shall be put to death

Fut Pass Indic 3 Sg · θανατόω

main verb (legislative future with cognate dative)

→ legislative future (mandatory penalty)

θανάτῳ (fut. pass. θανατωθήσεται): 'be put to death'; with θανάτῳ forms the emphatic 'shall surely be put to death'; the same verb governs the chapter's death-motif (ἐθανατώθη v. 2; ἐθανάτωσαν v. 20).

ρόμφαίᾳ

by the sword

Dative

dative of instrument (means of execution)

→ sphere or reference

ρόμφαίᾳ: 'sword / large broadsword'; renders בַּרְבֶּל; the instrument of execution; ρομφαία recurs at v. 20 for Athaliah's own death by the sword.

ὅτι

for

causal conjunction (introducing the priest's reason)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the narrator's explanation of Jehoiada's stipulation — to keep the sanctuary undefiled.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the priest's stated reason)

→ constative aorist

λέγω (aor. εἶπεν): 'say'; 'for the priest said' introduces the rationale: Athaliah must not be killed in the temple.

ὁ

the

Nominative

article (with ἱερεύς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἱερεύς

priest

Nominative

subject of εἶπεν

→ participant prominence

ἱερεύς: 'priest'; the repeated title underscores that the concern for the sanctuary's purity is a properly priestly one.

καὶ

and / namely

conjunction (introducing the content of the priest's words)

→ discourse linkage or contrast

καί: here introducing the substance of what the priest said ('namely, let her not die...'), a Hebraizing continuation.

μή

not

negative particle (with prohibitive subjunctive)

→ discourse linkage or contrast

μή: the negative of will/prohibition; with the subjunctive ἀποθάνη expresses 'let her not die.'

ἀποθάνη

let (her) die

Aor Act Subj 3 Sg · ἀποθνήσκω

prohibitive subjunctive (the priest's stipulation)

→ prohibitive aorist subjunctive ('let her not die')

ἀποθνήσκω (aor. subj. ἀποθάνη): 'die'; the prohibitive subjunctive μή ἀποθάνη ('let her not die') voices the priest's insistence that no execution defile the sanctuary — the temple, refuge of the king, must not become a place of bloodshed.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

οἶκῳ

the house

Dative

dative of place (ἐν οἶκῳ κυρίου)

→ sphere or reference

οἶκος (dat. οἶκῳ): 'house / temple'; the LORD's house is to be kept free of Athaliah's blood, hence her removal beyond the ranks before execution.

κυρίου

of the LORD

Genitive

genitive of possession (with οἶκῳ)

→ relational specification

κύριος (gen. κυρίου): surrogate for the Tetragrammaton; the sanctity of 'the house of the LORD' grounds the priest's stipulation.

16 καὶ ἐπέθηκαν αὐτῇ χεῖρας καὶ εἰσῆλθεν ὁδὸν εἰσόδου τῶν ἵππων οἴκου τοῦ βασιλέως καὶ ἀπέθανεν ἐκεῖ

And they laid hands on her, and she went by the way of the entrance of the horses to the king's house, and she died there.

Resolution: Athaliah's execution καὶ ἐπέθηκαν αὐτῇ χεῖρας

The terse aorist-chain (ἐπέθηκαν ... εἰσῆλθεν ... ἀπέθανεν) executes Jehoiada's order with grim economy. Athaliah is seized and led to the horses' entrance of the palace, where she dies — outside the temple, as the priest required (v. 15). Her death at the place of the king's horses is a fitting end for the usurper, away from the sanctuary she had violated.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπέθηκαν
they laid

Aor Act Indic 3 Pl · ἐπιτίθημι

main verb (seizure)

→ constative aorist

ἐπιτίθημι (aor. ἐπέθηκαν): 'place upon / lay (hands) on'; the idiom ἐπιτιθέναι χεῖρας ('lay hands on') here means to seize forcibly (rendering תָּרַחַץ / תָּרַחַץ); the guards arrest Athaliah.

αὐτῇ
on her

Dative

dative (with ἐπέθηκαν χεῖρας: 'laid hands on her')

→ participant reference or interest

αὐτῇ: meaning 'on her'; pronoun marking person, possession, or reference within the clause; here it functions as dative (with ἐπέθηκαν χεῖρας: 'laid hands on her').

χεῖρας
hands

Accusative

direct object of ἐπέθηκαν

→ object specification

χείρ (acc. pl. χεῖρας): 'hand'; 'they laid hands on her' = they seized her; the literal sense of laying hands marks the physical arrest.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσῆλθεν
she went

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (her last journey)

→ constative aorist

εἰσέρχομαι (aor. εἰσῆλθεν): 'go in / enter / proceed'; Athaliah is led along the route to the palace where she will die; the verb of entering ironically recalls her fatal entry into the temple (v. 13).

ὁδὸν
by the way

Accusative

accusative of route/way ('by the road of')

→ object specification

ὁδός: 'way / road'; the accusative of extent/route (ὁδὸν εἰσόδου = 'by the way of the entrance'), a Hebraism (מַבֵּית הַיָּדָיִם); specifies the path of her removal.

εἰσόδου
of the entrance

Genitive

genitive (defining ὁδόν: 'way of the entrance')

→ relational specification

εἴσοδος (gen. εἰσόδου): 'entrance / entry'; renders מַבֵּית הַיָּדָיִם; the 'entrance of the horses' was a gate of the palace complex (cf. the Horse Gate, Jer 31:40; Neh 3:28).

τῶν

of the

Genitive

article (with ἵππων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἵππων

horses

Genitive

genitive (defining εἰσόδου: 'entrance of the horses')

→ relational specification

ἵππος (gen. pl. ἵππων): 'horse'; renders ἵπποι; the 'entrance of the horses' is the gate by which horses entered the palace — the place, outside the sanctuary, where the usurper meets her end.

οἴκου

of the house

Genitive

genitive (defining the entrance: 'of the king's house')

→ relational specification

οἶκος (gen. οἴκου): 'house / palace'; the horses' entrance belonged to οἴκου τοῦ βασιλέως, the royal palace — pointedly not the temple.

τοῦ

of the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

of the king

Genitive

genitive of possession (with οἴκου)

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; 'the king's house' = the palace, the site of Athaliah's execution away from the LORD's house.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπέθανεν

she died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (her death)

→ constative aorist (the decisive end)

ἀποθνήσκω (aor. ἀπέθανεν): 'die'; the death of the usurper; the same root frames the chapter — the heir who 'was not put to death' (v. 2) survives, while Athaliah 'died' (v. 16) and is 'put to death' (v. 20).

ἐκεῖ

there

adverb of place ('there')

→ adverbial qualification

ἐκεῖ: 'there'; renders ἐκεῖ; marks the place of her death — at the palace, outside the sanctuary, as Jehoiada had ordered.

17 καὶ διέθετο Ἰωδαε διαθήκην ἀνὰ μέσον κυρίου καὶ ἀνὰ μέσον τοῦ βασιλέως καὶ ἀνὰ μέσον τοῦ λαοῦ τοῦ εἶναι εἰς λαὸν τῷ κυρίῳ καὶ ἀνὰ μέσον τοῦ βασιλέως καὶ ἀνὰ μέσον τοῦ λαοῦ

And Jehoiada made a covenant between the LORD and the king and the people, that they should be a people for the LORD, and between the king and the people.

Covenant renewal (theological climax of the restoration) καὶ διέθετο Ἰωδαε διαθήκην

With the usurper dead, Jehoiada enacts the great covenant — the verb διέθετο διαθήκην deliberately echoes the captains' covenant of v. 4, now extended to the whole nation. The triadic structure ἀνὰ μέσον κυρίου ... τοῦ βασιλέως ... τοῦ λαοῦ (a Hebraism, יְיָ ... מֶלֶךְ ... עָם) re-binds the three covenant parties, with the purpose clause τοῦ εἶναι εἰς λαὸν τῷ κυρίῳ ('that they should be a people for the LORD') voicing the classic covenant formula.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

διέθετο

made

Aor Mid Indic 3 Sg · διατίθημι

main verb (covenant-making)

→ constative aorist middle (formal covenant act)

διατίθημι (aor. mid. διέθετο): 'arrange / make (a covenant)'; the idiom διατίθεμαι διαθήκην renders כָּרַת בְּרִית ('cut a covenant'); the same verb as v. 4, now framing the national covenant that re-consecrates king and people to the LORD.

Ἰωδαε

Jehoiada

subject (indeclinable proper noun)

→ participant identification

Ἰωδαε: Jehoiada; the priest as covenant-mediator, sealing the restoration with a covenant binding the nation to the LORD.

διαθήκην

a covenant

Accusative

cognate direct object of διέθετο

→ object specification

διαθήκη: 'covenant'; renders כְּבֻדָּה; the great covenant LORD-king-people, the theological high point of the chapter, restoring the proper covenant order after Athaliah's apostasy.

ἀνά

between

preposition (in the phrase ἀνά μέσον: 'between')

→ spatial or relational framing

ἀνά: in the fixed phrase ἀνά μέσον ('in the midst of / between'), a Hebraism rendering יְבַיֵּן; the repeated ἀνά μέσον structures the tripartite covenant.

μέσον

the midst

Accusative

object of ἀνά (ἀνά μέσον: 'between')

→ object specification

μέσος (neut. μέσον): 'middle / midst'; ἀνά μέσον = 'between'; the first party named is the LORD himself.

κυρίου

of the LORD

Genitive

genitive (with ἀνά μέσον: 'between the LORD')

→ relational specification

κύριος (gen. κυρίου): surrogate for the Tetragrammaton; the LORD is the first and supreme party to the covenant — the bond is fundamentally between the LORD and his people, mediated through the king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνά

between

preposition (ἀνά μέσον)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (ἀνά μέσον).

μέσον

the midst

Accusative

object of ἀνά (ἀνά μέσον: 'between')

→ object specification

μέσον: meaning 'the midst'; it serves as object of ἀνά (ἀνά μέσον: 'between').

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

the king

Genitive

genitive (with ἀνά μέσον: 'between the king')

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; Joash as the second covenant party — the Davidic king as the LORD's anointed representative over the people.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνά

between

preposition (ἀνά μέσον)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (ἀνά μέσον).

μέσον

the midst

Accusative

object of ἀνά (ἀνά μέσον: 'between')

→ object specification

μέσον: meaning 'the midst'; it serves as object of ἀνά (ἀνά μέσον: 'between').

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

λαοῦ

the people

Genitive

genitive (with ἀνά μέσον: 'between the people')

→ relational specification

λαός (gen. λαοῦ): 'people'; the third covenant party — the people of Judah, bound to the LORD as his covenant people.

τοῦ

the

Genitive

article (with the infinitive εἶναι: purpose/result)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

εἶναι

to be

Pres Act Inf · εἰμί

articular infinitive (purpose: 'that they should be')

→ present infinitive (purpose/result of the covenant)

εἰμί (pres. inf. εἶναι): 'be'; the articular infinitive τοῦ εἶναι expresses the covenant's purpose ('so as to be / that they should be'), a frequent LXX rendering of תִּיְהִי; introduces the covenant formula.

εἰς

for

preposition + accusative (predicative εἰς: Hebraism)

→ spatial or relational framing

εἰς + acc.: predicative use 'to be for / as,' a Hebraism rendering לְ; 'to be for a people to the LORD' = 'to be the LORD's people.'

λαόν

a people

Accusative

predicate accusative (with εἰς: 'for a people')

→ object specification

λαός (acc. λαόν): 'people'; the covenant formula εἶναι εἰς λαόν τῷ κυρίῳ ('to be a people for the LORD') echoes the classic covenant statement 'I will be their God and they shall be my people' (Exod 6:7; Deut 27:9; Jer 31:33).

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

κυρίῳ

for the LORD

Dative

dative of advantage/possession (with λαόν: 'a people for the LORD')

→ sphere or reference

κύριος (dat. κυρίῳ): surrogate for the Tetragrammaton; the dative of advantage marks the LORD as the one to whom the people belong — the goal of the whole covenant renewal.

καὶ

and

coordinate conjunction (second covenant pairing)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνά

between

preposition (ἀνά μέσον)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (ἀνά μέσον).

μέσον

the midst

Accusative

object of ἀνά (ἀνά μέσον: 'between')

→ object specification

μέσον: meaning 'the midst'; it serves as object of ἀνά (ἀνά μέσον: 'between').

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

the king

Genitive

genitive (with ἀνά μέσον: 'between the king')

→ relational specification

βασιλεὺς (gen. βασιλέως): 'king'; the second covenant pairing (king and people) establishes the constitutional relationship between monarch and nation alongside their shared bond to the LORD.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνά

between

preposition (ἀνά μέσον)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (ἀνά μέσον).

μέσον

the midst

Accusative

object of ἀνά (ἀνά μέσον: 'between')

→ object specification

μέσον: meaning 'the midst'; it serves as object of ἀνά (ἀνά μέσον: 'between').

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

λαοῦ

the people

Genitive

genitive (with ἀνά μέσον: 'between the people')

→ relational specification

λαός (gen. λαοῦ): 'people'; the closing member of the covenant — king and people now bound to one another under the LORD's overarching covenant.

18 καὶ εἰσῆλθεν πᾶς ὁ λαὸς τῆς γῆς εἰς οἶκον τοῦ Βααλ καὶ κατέσπασαν αὐτὸν καὶ τὰ θυσιαστήρια αὐτοῦ καὶ τὰς εἰκόνας αὐτοῦ συνέτριψαν ἀγαθῶς καὶ τὸν Ματθαν τὸν ἱερέα τοῦ Βααλ ἀπέκτειναν κατὰ πρόσωπον τῶν θυσιαστηρίων καὶ ἔθηκεν ὁ ἱερεὺς ἐπισκόπους εἰς τὸν οἶκον κυρίου

And all the people of the land went into the house of Baal and tore it down; his altars and his images they thoroughly broke in pieces, and Mattan the priest of Baal they killed before the altars; and the priest set overseers over the house of the LORD.

Cultic reform (the covenant's first fruit)

καὶ εἰσῆλθεν πᾶς ὁ λαὸς τῆς γῆς

The covenant of v. 17 issues at once in cultic purgation: the people demolish the temple of Baal (the cult Athaliah's house had promoted), smash its altars and images, and kill its priest Mattan before the very altars — a measure-for-measure judgment. The closing note that Jehoiada sets overseers over the house of the LORD restores the proper, legitimate worship in place of the destroyed Baal cult.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσῆλθεν

went

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (singular with collective subject)

→ constative aorist

εἰσέρχομαι (aor. εἰσῆλθεν): 'go in / enter'; the singular verb with the collective subject πᾶς ὁ λαός is a common LXX/Hebrew constructio ad sensum; the people surge into the Baal temple to destroy it.

πᾶς

all

Nominative

adjective (with λαός)

→ participant prominence

πᾶς: 'all'; 'all the people of the land' act together in the reform — the popular, unanimous repudiation of Baal worship.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

λαός

people

Nominative

subject of εἰσῆλθεν

→ participant prominence

λαός: 'people'; ὁ λαός τῆς γῆς, the citizenry of Judah, here the agents of cultic purge.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive (defining λαός: 'people of the land')

→ relational specification

γῆ (gen. γῆς): 'land'; 'the people of the land' as in v. 14.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction).

οἶκον

the house

Accusative

accusative object of εἰς (the Baal temple)

→ object specification

οἶκος: 'house / temple'; here 'the house of Baal,' the rival sanctuary established under the Omride influence Athaliah represented.

τοῦ

of the

Genitive

article (with the indeclinable Βααλ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Βααλ

Baal

genitive (with οἶκον; indeclinable, case borne by τοῦ)

→ participant identification

Βααλ: transliteration of Hebrew בַּעַל ('Baal / lord'), the Canaanite storm-deity; indeclinable; 'the house of Baal' is the temple of the foreign cult promoted by Ahab's dynasty, to which Athaliah belonged.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατέσπασαν

tore down

Aor Act Indic 3 Pl · κατασπάω

main verb (demolition)

→ constative aorist

κατασπάω (aor. κατέσπασαν): 'pull down / drag down / demolish'; renders **נָהַרְסוּ**; the people demolish the Baal temple — the physical undoing of the apostate cult.

αὐτόν

it

Accusative

direct object of κατέσπασαν (the Baal temple)

→ participant reference

αὐτόν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κατέσπασαν (the Baal temple).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὰ

the

Accusative

article (with θυσιαστήρια)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστήρια

altars

Accusative

direct object of συνέτριψαν

→ object specification

θυσιαστήριον (pl. θυσιαστήρια): 'altar'; renders **תִּזְבִּיחוֹתֵיהֶם**; the Baal altars, instruments of the false cult, are smashed.

αὐτοῦ

its

Genitive

genitive of possession (with θυσιαστήρια)

→ relational specification

αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with θυσιαστήρια).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὰς

the

Accusative

article (with εἰκόνας)

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

εἰκόνας

images

Accusative

direct object of συνέτριψαν

→ object specification

εἰκών (acc. pl. εἰκόνας): 'image / likeness / idol'; renders **פְּסִלֵּימֵם / תַּבִּצִּיטֵיהֶם**; the cult-images of Baal, destroyed in the purge.

αὐτοῦ

its

Genitive

genitive of possession (with εἰκόνας)

→ relational specification

αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with εἰκόνας).

συνέτριψαν

broke in pieces

Aor Act Indic 3 Pl · συντρίβω

main verb (smashing the cult objects)

→ constative aorist

συντρίβω (aor. συνέτριψαν): 'shatter / crush / break in pieces'; renders **שִׁבְרָם**; the thorough destruction of the Baal altars and images — total cultic eradication.

ἀγαθῶς

thoroughly / well

adverb of manner (intensifying συνέτριψαν)

→ clausal contribution

ἀγαθῶς: 'well / thoroughly'; renders the Hebrew adverbial **כִּלְיוֹן** ('thoroughly / completely'); 'they broke them up thoroughly' — the destruction is complete and unsparing.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article (with the indeclinable Ματθαν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ματθαν
Mattan

direct object of ἀπέκτειναν (indeclinable; case borne by τόν)

→ participant identification

Ματθαν: transliteration of Hebrew מַטְתָּן (Mattan); indeclinable, case marked by the article τόν; the priest of Baal, killed before his own altars — a fitting judgment on the false cult's official.

τὸν
the

Accusative

article (with ἱερέα, in apposition to Ματθαν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἱερέα
priest

Accusative

accusative in apposition to Ματθαν

→ object specification

ἱερεύς (acc. ἱερέα): 'priest'; here the priest of Baal — pointedly contrasted with Jehoiada, ὁ ἱερεύς of the LORD, who orders the reform.

τοῦ
of the

Genitive

article (with the indeclinable Βααλ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Βααλ
of Baal

genitive (with ἱερέα; indeclinable, case borne by τοῦ)

→ participant identification

Βααλ: Baal; Mattan is 'the priest of Baal,' the chief functionary of the cult now abolished.

ἀπέκτειναν
they killed

Aor Act Indic 3 Pl · ἀποκτείνω

main verb (execution of the Baal priest)

→ constative aorist

ἀποκτείνω (aor. ἀπέκτειναν): 'kill / slay'; renders ἀπέκτειναν; the killing of Mattan before the altars completes the purge of the Baal cult.

κατὰ
before

preposition + accusative (in the phrase κατὰ πρόσωπον: 'before / in front of')

→ spatial or relational framing

κατὰ + acc.: in the phrase κατὰ πρόσωπον ('before / in front of'), a Hebraism rendering מִלְּפָנָיו; Mattan is slain 'before the altars' he served — poetic justice.

πρόσωπον
the face

Accusative

accusative (with κατὰ: 'before the face of')

→ object specification

πρόσωπον: 'face / front'; κατὰ πρόσωπον = 'before / in front of'; the Baal priest dies in front of his own altars.

τῶν
of the

Genitive

article (with θυσιαστηρίων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστηρίων
altars

Genitive

genitive (with κατὰ πρόσωπον: 'before the altars')

→ relational specification

θυσιαστήριον (gen. pl. θυσιαστηρίων): 'altar'; the Baal altars, before which their priest is executed — the false cult judged at its own holy place.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθηκεν

set / appointed

Aor Act Indic 3 Sg · τίθημι

main verb (appointment of temple overseers)

→ constative aorist

τίθημι (aor. ἔθηκεν): 'place / set / appoint'; renders יהויָדָא / דָּבְשׁ; Jehoiada appoints overseers (priestly officers) over the LORD's house, restoring legitimate worship in place of the destroyed Baal cult.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἱερεὺς

priest

Nominative

subject of ἔθηκεν

→ participant prominence

ἱερεὺς: 'priest'; Jehoiada, the priest of the LORD, set over against the slain priest of Baal — the restoration of true cult under legitimate priestly oversight.

ἐπισκόπους

overseers

Accusative

direct object of ἔθηκεν

→ object specification

ἐπίσκοπος (acc. pl. ἐπισκόπους): 'overseer / officer'; renders תִּשְׁבְּעִים; the temple overseers Jehoiada installs to administer the restored worship of the LORD.

εἰς

over

preposition + accusative (sphere of oversight: 'over')

→ spatial or relational framing

εἰς + acc.: here 'over / in charge of' (rendering לְ); the overseers are set 'over the house of the LORD'.

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶκον

house

Accusative

accusative object of εἰς (the LORD's temple)

→ object specification

οἶκος: 'house / temple'; the LORD's house, now properly overseen — restored from refuge-in-crisis to functioning sanctuary.

κυρίου

of the LORD

Genitive

genitive of possession (with οἶκον)

→ relational specification

κύριος (gen. κυρίου): surrogate for the Tetragrammaton; 'the house of the LORD,' set in deliberate contrast with 'the house of Baal' just demolished.

19 καὶ ἔλαβεν τοὺς ἑκατοντάρχους καὶ τὸν Χορρι καὶ τὸν Ρασιμ καὶ πάντα τὸν λαὸν τῆς γῆς καὶ κατήγαγον τὸν βασιλέα ἐξ οἴκου κυρίου καὶ εἰσῆλθεν ὁδὸν πύλης τῶν παρατρεχόντων οἴκου τοῦ βασιλέως καὶ ἐκάθισαν αὐτὸν ἐπὶ τοῦ θρόνου τῶν βασιλέων

And he took the centurions and the Carites and the runners and all the people of the land, and they brought the king down from the house of the LORD, and he came by the way of the gate of the runners to the king's house, and they seated him on the throne of the kings.

Enthronement procession (the king installed in the palace)

καὶ ἔλαβεν τοὺς ἑκατοντάρχους

The combined company of v. 4 — captains, Carites, runners — together with all the people, escort Joash in solemn procession from the temple to the palace, where they seat him ἐπὶ τοῦ θρόνου τῶν βασιλέων ('on the throne of the kings'). The king moves from sanctuary to throne, the restoration now publicly and politically complete; he travels the same gate-of-the-runners route by which Athaliah was led to her death (cf. v. 16).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔλαβεν
took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Jehoiada assembles the escort)

→ constative aorist

λαμβάνω (aor. ἔλαβεν): 'take / muster'; Jehoiada (the singular subject) gathers the full company for the enthronement procession; the same verb as vv. 4, 9.

τοὺς
the

Accusative

article (with ἑκατοντάρχους)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἑκατοντάρχους
centurions

Accusative

direct object of ἔλαβεν

→ object specification

ἐκατόνταρχος (acc. pl. ἑκατοντάρχους): 'centurion'; the captains, again with the second-declension accusative form (as v. 4); they head the escort.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article (with the indeclinable Χορρι)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Χορρι
the Carites

direct object of ἔλαβεν (indeclinable; case borne by τόν)

→ participant identification

Χορρι: the Carites (Hebrew כָּרִי), the royal bodyguard corps; indeclinable; reappearing from v. 4 to escort the king to his throne.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article (with the indeclinable Ρασιμ)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ρασιμ
the runners

direct object of ἔλαβεν (indeclinable; case borne by τόν)

→ participant identification

Ρασιμ: the runners/couriers (Hebrew מְצַיְדִים), the escort-guard; indeclinable; from v. 4, here completing the royal escort.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάντα
all

Accusative

adjective (with λαόν)

→ object specification

πᾶς (acc. πάντα): 'all'; 'all the people of the land' join the military escort — the whole nation participates in the enthronement.

τὸν
the

Accusative

article (with λαόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

λαόν
people

Accusative

direct object of ἔλαβεν (coordinate)

→ object specification

λαός (acc. λαόν): 'people'; ὁ λαὸς τῆς γῆς, the citizenry, in the enthronement procession.

τῆς
of the

Genitive

article (with γῆς)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς
land

Genitive

genitive (defining λαόν: 'people of the land')

→ relational specification

γῆ (gen. γῆς): 'land'; 'the people of the land,' the recurring designation of the loyal citizenry.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατήγαγον

they brought down

Aor Act Indic 3 Pl · κατάγω

main verb (procession from temple to palace)

→ constative aorist

κατάγω (aor. κατήγαγον): 'lead/bring down'; renders ירדוּהוּ; they bring the king down from the temple (on its height) to the palace — the formal transfer from sanctuary to seat of government.

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέα

king

Accusative

direct object of κατήγαγον

→ object specification

βασιλεύς (acc. βασιλέα): 'king'; Joash, escorted from the temple to take his throne.

ἐξ

from

preposition + genitive (source)

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source).

οἴκου

the house

Genitive

genitive object of ἐξ (ἐξ οἴκου κυρίου)

→ relational specification

οἶκος (gen. οἴκου): 'house / temple'; the king is brought 'from the house of the LORD' — leaving his refuge and place of coronation for the palace.

κυρίου

of the LORD

Genitive

genitive of possession (with οἴκου)

→ relational specification

κύριος (gen. κυρίου): surrogate for the Tetragrammaton; the temple, from which the king now processes to his throne.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσῆλθεν

he came

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (the king's entry into the palace)

→ constative aorist

εἰσέρχομαι (aor. εἰσῆλθεν): 'come in / enter'; the king enters the palace by the runners' gate — the same gate-route by which Athaliah was led out to die (v. 16), a pointed reversal of fortunes.

ὁδὸν

by the way

Accusative

accusative of route ('by the road of')

→ object specification

ὁδός: 'way / road'; accusative of route (ὁδὸν πύλης = 'by the way of the gate'), as in v. 16; specifies the processional path.

πύλης

of the gate

Genitive

genitive (defining ὁδόν: 'way of the gate')

→ relational specification

πύλη (gen. πύλης): 'gate'; the 'gate of the runners' is the guards' gate of the palace, through which the king enters in state.

τῶν

of the

Genitive

article (substantizing παρατρεχόντων)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

παρatreχόντων

runners

Pres Act Part Gen Pl Masc · παρatreχω

substantized participle (defining πύλης: 'gate of the runners')

→ **imperfective participle (those who run alongside)**

παρatreχω (pres. act. part. gen. pl. παρatreχόντων): 'run alongside / escort'; 'the gate of the runners' = the gate of the escort-guard; the same corps as the transliterated Ρασιμ.

οἴκου

of the house

Genitive

genitive (with πύλης: 'gate of the king's house')

→ **relational specification**

οἶκος (gen. οἴκου): 'house / palace'; the runners' gate belonged to the royal palace, the king's destination.

τοῦ

of the

Genitive

article (with βασιλέως)

→ **noun-phrase marking**

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

of the king

Genitive

genitive of possession (with οἴκου)

→ **relational specification**

βασιλεύς (gen. βασιλέως): 'king'; 'the king's house' = the palace, the seat of royal power Joash now assumes.

καὶ

and

narrative conjunction

→ **discourse linkage or contrast**

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκάθισαν

they seated

Aor Act Indic 3 Pl · καθίζω

main verb (enthronement)

→ **constative aorist (the formal installation)**

καθίζω (aor. ἐκάθισαν): 'cause to sit / seat / enthrone'; renders יָשַׁב; the climactic act — they seat Joash on the royal throne, completing the restoration of the Davidic monarchy.

αὐτόν

him

Accusative

direct object of ἐκάθισαν

→ **participant reference**

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκάθισαν.

ἐπὶ

upon

preposition + genitive (position)

→ **spatial or relational framing**

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (position).

τοῦ

the

Genitive

article (with θρόνου)

→ **noun-phrase marking**

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

θρόνου

throne

Genitive

genitive object of ἐπὶ (position: 'on the throne')

→ **relational specification**

θρόνος: 'throne'; renders מִסְבָּה; the royal throne, symbol of Davidic dynastic authority, which Joash now legitimately occupies — answering Athaliah's usurpation of v. 1.

τῶν

of the

Genitive

article (with βασιλέων)

→ **noun-phrase marking**

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέων

of the kings

Genitive

genitive (defining θρόνου: 'throne of the kings')

→ **relational specification**

βασιλεύς (gen. pl. βασιλέων): 'king'; 'the throne of the kings' = the dynastic throne of Judah's Davidic monarchs; the plural underscores Joash's place in the legitimate royal succession.

20 καὶ ἐχάρη πᾶς ὁ λαὸς τῆς γῆς καὶ ἡ πόλις ἡσύχασεν καὶ τὴν Γοθολιαν ἐθανάτωσαν ἐν ῥομφαίᾳ ἐν οἴκῳ τοῦ βασιλέως

And all the people of the land rejoiced, and the city was quiet; and they had put Athaliah to death by the sword at the king's house.

Chapter conclusion (resolution and summary) καὶ ἐχάρη πᾶς ὁ λαὸς τῆς γῆς

The closing verse resolves the chapter in joy and peace: ἐχάρη ('rejoiced', echoing χαίρων of v. 14) and ἡσύχασεν ('was quiet') signal the restored order. The final clause καὶ τὴν Γοθολιαν ἐθανάτωσαν ('and they put Athaliah to death') is a summarizing recapitulation of v. 16; the verb ἐθανάτωσαν pointedly closes the chapter's death-motif — the queen who 'destroyed' the seed (v. 1) and from whom the heir 'was not put to death' (v. 2) is herself 'put to death' (v. 20).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐχάρη
rejoiced

Aor Pass Indic 3 Sg · χαίρω

main verb (singular with collective subject)

→ constative/ingressive aorist (the people's gladness)

χαίρω (aor. pass. ἐχάρη): 'rejoice / be glad'; renders Πηψ; the deponent aorist passive ἐχάρη expresses the people's joy at the restoration; it forms an inclusio with χαίρων (v. 14) — the chapter is framed in rejoicing.

πᾶς
all

Nominative

adjective (with λαός)

→ participant prominence

πᾶς: 'all'; 'all the people of the land' rejoice — universal gladness at the restored Davidic king.

ὁ
the

Nominative

article (with λαός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

λαὸς

people

Nominative

subject of ἐχάρη

→ participant prominence

λαὸς: 'people'; the citizenry, whose joy seals the chapter's resolution.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive (defining λαὸς: 'people of the land')

→ relational specification

γῆ (gen. γῆς): 'land'; the final occurrence of ὁ λαὸς τῆς γῆς, the loyal citizenry whose joy crowns the restoration.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἡ

the

Nominative

article (with πόλις)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

πόλις

city

Nominative

subject of ἡσύχασεν

→ participant prominence

πόλις: 'city'; renders ἱερὺς; Jerusalem, which 'was quiet' once the usurper was removed — the peace following the bloodless (within the city) transfer of power.

ἡσύχασεν

was quiet

Aor Act Indic 3 Sg · ἡσυχάζω

main verb (the restored calm)

→ ingressive aorist ('became quiet / fell silent')

ἡσυχάζω (aor. ἡσύχασεν): 'be still / be quiet / rest'; renders ἡσυχία; the city's quiet marks the end of turmoil and the stability of the new reign — a standard formula for political peace (cf. Judg 3:11; 5:31).

καὶ

and

narrative conjunction (summarizing recapitulation)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τήν

the / —

Accusative

article (with the name Γοθολιαν, marking accusative object; fronted for emphasis)

→ noun-phrase marking

τήν: Greek article marking definiteness and the role of the accompanying noun phrase.

Γοθολιαν

Athaliah

Accusative

direct object of ἐθανάτωσαν (fronted: 'Athaliah they put to death')

→ object specification

Γοθολια (acc. Γοθολιαν): Athaliah; the accusative form confirms the name is declined; her fronting before the verb gives the closing notice emphatic finality — the usurper's fate is the chapter's last word but one.

ἐθανάτωσαν

they put to death

Aor Act Indic 3 Pl · θανατόω

main verb (recapitulating her execution)

→ constative aorist (summary of v. 16)

θανατόω (aor. ἐθανάτωσαν): 'put to death'; recapitulates Athaliah's execution (v. 16); the verb closes the chapter's θανατόω-motif — the heir 'was not put to death' (οὐκ ἐθανατώθη, v. 2), but the usurper is (ἐθανάτωσαν), a precise reversal sealing the restoration.

ἐν

by

preposition + dative (instrument: Hebraizing ἐν)

→ spatial or relational framing

ἐν + dat.: instrumental 'by / with,' a Hebraism rendering בְּ; 'by the sword.'

ρόμφαία

the sword

Dative

dative of instrument (with ἐν: 'by the sword')

→ sphere or reference

ρόμφαία: 'sword / broadsword'; renders
רֶפֶן; the instrument of Athaliah's
execution, as Jehoiada had decreed (v. 15).

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation
signaled by preposition + dative (locative).

οἶκῳ

the house

Dative

dative of place (ἐν οἴκῳ τοῦ βασιλέως)

→ sphere or reference

οἶκος (dat. οἴκῳ): 'house / palace'; she was
killed 'at the king's house' (the palace), not
in the temple — exactly as the priest
required (v. 15), so the sanctuary remained
undefiled.

τοῦ

of the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and
the role of the accompanying noun phrase.

βασιλέως

of the king

Genitive

genitive of possession (with οἴκῳ)

→ relational specification

βασιλεύς (gen. βασιλέως): 'king'; 'the king's
house' = the palace, the place of Athaliah's
death — the chapter ends with the usurper
dead at the seat of power now rightfully
restored to David's heir.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.